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GERALD B. WINROD ★ EDITOR

The A.D.L. Shows Its Fangs

Frederick Kister . . . Chicago, Illinois

"The Anti-Defamation League of B'nai B'rith publishes an annual report in which it names its targets. The one just released invites scrutiny."

MAJOR Robert H. Williams published a book in the spring of 1947 under the title, "The Anti-Defamation League and its Use in the World Communist Offensive." He described the organization as a huge secret police with "2000 key men in 1200 American cities," operating as spies and propaganda agents."

Efforts have since been made to discredit and ruin the well known Government investigator. He says in the March (1949) issue of his *Intelligence Summary*:

"The Anti-Defamation League stated in its widely circulated 'Anti-Semitism in the United States in 1947' that the author 'is not and never was a member of Military Intelligence or Military Intelligence Reserve'."

Major Williams countered with court action against the League, asking substantial damages, saying: "I spent all but 14 months of my three and a half years of service during the second world war in *Courier Intelligence* and am now a major in the Military Intelligence Reserve."

"For years the League has run like a steam roller over citizens who attempted to uphold traditional American freedom, patriotism and constitutional government," says Major Williams. "So powerful has it become that even the otherwise courageous House Committee on Un-American Activities of the 80th Congress did not dare mention it. Never, before my attorney filed suit against it, had it been officially or legally challenged."

The Anti-Defamation League of B'nai B'rith publishes an annual report in which it names its targets. The one just released invites scrutiny . . .

* * *

AMERICA has been the hardest nut for the Communists to crack. Communist infiltration into our Government with the protective covering of the New Deal under Roosevelt has not worked according to Moscow's time table.

A new method of attack has been

launched to stir up racial and religious tension. The American people are composed of many races, nationalities, and religious faiths. This presents an ideal set-up for agitators who desire to create trouble. Americans must never forget that Communists can only seize power in times of strife and chaos.

The Anti-Defamation League of B'nai B'rith was formed a generation ago with funds from the Hillel Foundation for Jewish welfare. It is lavishly supported by contributions from Jews the world over. Oddly enough the organization parallels the propaganda line which emanates from Moscow in the so-called struggle for democracy and civil rights.

Today the ADL has become the most powerful espionage organization on earth. It has attained influence of immensity and weight far exceeding the FBI, the Nazi Gestapo, the Russian NKVD or any other secret police force of our time. Thousands of Americans have experienced the wrath of this sinister organization either directly or indirectly. In many cases the right which our nation guarantees to its citizens—life, liberty

and the pursuit of happiness, has been seriously challenged by ADL activities.

The ADL maintains quarters in practically every large city of the United States. It has thousands of operatives, many of whom receive no remuneration for their work. The tentacles of the ADL reach into every strata of society, every profession, business and trade. It sponsors radio programs designed to reach into every American home with their deceptive use of the terms—democracy, tolerance and civil rights. It has succeeded in snaring millions of Americans into giving support simply because they have not taken the trouble to look beneath the surface and inquire into its methods, techniques and real aims.

The annual reports of the ADL, on anti-Semitism in the United States, are issued in the spring of the year. Their 1948 book, just published, bears the title *How Secure These Rights*.

The advertising material on the jacket states: "This book was a year in the making. Its documented facts and thought-provoking conclusions are the result of research and investigations which utilized the nationwide resources of the Anti-Defamation League of B'nai B'rith."

The book is voluminous in its listings of organizations, publications, and individuals which it deems "hate-mongers" etc. For one to defend himself against any kind of Jewish opposition whatsoever makes him an anti-Semite. Among those listed are Merwin K. Hart, Upton Close, Joseph P. Kamp, Representative John Rankin, Governor Herman Talmadge, General George Van Horn Moseley, Representative Clare Hoffman, Representative Edward Cox, Representative Edward Gossett, Rev. Gerald B. Winrod, Mrs. Elizabeth Dilling, Mrs. Lyril C. Van Hyning, Rev. Lawrence Reilly and others. Also included are numerous magazines and newspapers in the United States which the ADL claims are fostering prejudice against Jews.



Frederick Kister

—Turn To Page 14.

DEFENDER MAGAZINE

Trust And Obey

Dr. Oswald J. Smith . . . Pastor Peoples Church . . . Toronto, Canada

"Bridging the gulf between time and eternity is the great rope of Salvation. Never yet has it broken. Jesus Christ alone is able to cross it."

IT WAS a glorious morning. Great crowds had gathered. The mighty cataract of Niagara thundered on the rocks at the foot of the Falls. A long tight-rope stretched from bank to bank, upon which the world's greatest tight-rope walker was to cross.

Balancing his long pole lightly, he steps upon the rope and starts across, while the voices of the throngs are hushed until, as he triumphantly places his foot on the farther bank, a great cheer rises even above the noise of the cataract itself.

Turning to the sea of faces, he now makes a thrilling proposal. He offers to recross the cataract with a man on his back.

But who is to be the man? Excitedly the people talk among themselves.

"Do you believe I am able to carry you across?" at length asks the ropewalker, turning to a likely-looking individual.

"I certainly do," at once responds the one addressed.

"Will you let me?" inquires the waiting hero.

"Will I let you? Well, hardly. You don't think I am going to risk my life like that, do you?" And he turns away.

"And what about you?" he asks, as another presents himself.

"I believe. In fact, I have no doubt about it at all."

"Will you trust me?"

"I will!"

Breathlessly the people watch. The pole is balanced; they start; and the great rope tightens beneath their weight. Step after step, slow but sure, without hesitation, they move along. What confidence! The center is reached. They are above the rushing, boiling, foam-covered water, the angry rock beneath, poised, as it were, in mid-air.

Now they are nearing the other side. A great hush has fallen on the excited crowd. The people hold their breath. The strain is terrific. At last they are over; the final step is taken, and they stand once more on terra-firma, while the spectators go wild with excitement. The tension is broken; the nerve-racking experience ended.

Bridging the gulf between time and eternity is the great rope of Salvation. Never yet has it broken. And Jesus

Extra copies of this Defender are available at the rate . . . 15 copies for \$1.00.

Christ alone is able to cross it. You may have heard all about it, and, like the first man, you may even believe that Jesus can carry you across. But not until you take the final step and commit yourself to Him will you ever get over. True, he believed, but he would not trust. And the faith that saves demands trust.

Have you trusted? Or do you merely believe in your head, and have you failed to take the last and important step? If so, will you not by a definite act of your will trust the Lord Jesus now?

* * *

YONDER is an airplane. A crowd gathers round. The pilot offers to take a passenger up with him, but for some time no one stirs. Finally a man steps forward.

"Do you believe that this machine can take you up in the air?" inquires the pilot.

"Why, yes, of course I do," responds the man. "Haven't I seen it carry others?"

"Well then, step in, and let us go," commands the pilot, preparing to operate the plane.

"No, indeed," the man exclaims. "I'm

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not going to risk my life." And he steps back into the crowd.

Presently another offers himself.

"You believe that this plane can take you up among the clouds?" questions the pilot.

"I believe," responds the other. And with that he steps in, and is soon soaring hundreds of feet above the earth.

The first, you observe, had heard of the airplane, and even "believed" in its power, but would not "trust" himself to it. The second, however, took the important step, the step that demanded definite action, and, committing himself to the airplane, was taken up. He trusted where the other merely believed. Intellectual faith, you see, will not do. There must be heart trust.

* * *

YOU ARE standing on the edge of a great chasm, narrow and deep, spanned by a single plank. Far away in the distance, tearing along at top speed, comes a band of brigands. Unless you cross that plank and reach the other side you are lost. For some time you hesitate, afraid to take the awful risk, while you examine the plank and think of the precipice below. And while you wait others come running from all directions and, some slowly, cross to the other side.

On come the brigands. You must cross or die. It is a case of "Escape for thy life!"

"What shall I do?" you exclaim. "Will the plank hold? True, it holds others. I see scores crossing while I fear and hesitate. Yes, I believe, I believe it will hold all right. I believe it will hold me."

Now you have come to the place where you actually "believe" the plank will bear your weight. But are you safe? Are you across? By no means. There must

be one more step, there must be "trust," and trust implies action, committal.

At last you grow desperate. You are determined to put it to the test, to act on your intellectual faith. You step on the plank, and in another moment you are over. It has held your weight, and you are safe from your would-be murderers.

My friend, God's great plank of Salvation still spans the gulf between earth and heaven. Millions have already crossed and never yet has it broken. It will hold you, too, if you will but trust.

Oh yes, you may fully believe that Jesus can save you, but not until you act on that faith and definitely receive Him, will you be saved. Judgment may at any moment overtake you, for Satan is already on your track. I beseech you, trust, just trust Jesus now!

* * *

LORD RADSTOCK, of the English nobility, was an officer in Queen Victoria's army. He had been wounded, and while in the hospital was won for Christ by Florence Nightingale, "the Lady with the Lamp." After the close of the Crimean War he travelled through England, Sweden, Holland, France and Russia, winning souls to Christ.

At a Bible Reading held by Lord Radstock in London, Countess Elizabeth Chertkoff, a member of one of the great aristocratic families of Russia, was awakened. "How is it with your soul?" was the question that had brought conviction. Yet it was to be ten long years before the Countess would find peace.

But she had been enlightened. For instead of the religion to which she had been accustomed, her attention had been riveted on Christ. Instead of the ritual of the Greek Orthodox Church, she had heard the Gospel. Instead of incense there had been prayer in the Spirit. She had seen no ikons, but she had met the Saviour. Thrilled by what she had heard, she turned her face toward the Light.

Ten years after her first acquaintance with the Gospel, the Countess was back in St. Petersburg. Their Majesties were giving a Court ball in the Winter Palace. She, with hundreds of others of the nobility, had been invited, for she was still indulging in the pleasures of the world. She had not yet experienced the cross of Christ. She had still to learn that Saving Faith produces a change, that old things would pass away, and all things become new, and that to be Christ's disciple would mean to renounce all. She had not yet died to self, nor was Christ the supreme object of her affections.

While the Imperial Orchestra of the Court was playing, she was asked for a dance by a high Russian prince. But as she danced she began to feel that she was not, as a follower of Christ, in her proper place. Conviction settled upon her with every step. The Spirit of God was at work. The first member of the Russian nobility was now to be won to Christ. God had chosen her for Himself, and as a chosen vessel she was to be the means of bringing the Gospel to thousands in her native land.

"Madame, how is it with your soul?"

She stopped dancing. Again the question of ten years ago. But this time it was the voice of God.

"How is it with your soul?"

Suddenly her Waterloo was won. Instantly she answered from her heart, "Yes, Lord Jesus, everything for Thee." The next moment she had the witness of the Spirit within and she knew that she was now Christ's for time and Eternity. She had been born of God. Her name was written in the Lamb's Book of Life.

Almost automatically she turned from her dancing partner, the prince, and without saying a word, commenced to bow in different directions to the great, brightly illuminated, gorgeous Ballroom of the Czar. Not knowing what had taken place in her soul, and thinking her ill, the prince anxiously turned to her and said, "Madame, if you desire to leave the Palace, the Court etiquette demands that you bow in the direction of their Majesties and thus secure their permission. Their Majesties are standing over there. You are bowing in the wrong direction."

"No, Your Highness," answered the Countess, "it is not that. I am not bowing to their Majesties. I am saying good-bye to this ballroom and the whole mode of life it represents. I have suddenly and finally realized that I do not belong to this kind of life. From now on I belong to Christ and to Him alone. He has redeemed me with His precious blood from this sinful world. I have been His secret follower for ten years, but from now on, in response to His call, I am going to forsake this earthly glory and all

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that I am and have, and be His disciple, cost what it may. Your Highness, I wish that you, too, would hear His voice and obey it. Good-bye."

Soon palaces and the mansions of the great were thrown open for the testimony of Christ. All over St. Petersburg Gospel Halls were dedicated to the work of the Lord. Hymns and tracts were printed and distributed, for the fortune of the Countess was immediately placed at

God's disposal.

As a result, a marvellous revival broke out and many thousands throughout Russia were converted. Lord Radstock and other noted Bible Teachers were invited to hold meetings in the drawing-rooms of the nobility. And all through the influence of one woman, Countess Chertkoff. She had left all for Christ and God had honored her sacrifice.

Friend, how is it with YOUR soul?

Is it well? Or are you, too, like the Countess, looking to the Church to get you through? If so, may I warn you of your peril and urge you to accept Jesus Christ as your personal Saviour, as Madame Chertkoff did, not ten years hence, but now, "for what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Where Is Christ Now?

Sermon of the Month

By Dr. William Ward Ayer . . . Calvary Baptist Church . . . New York

"... This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

AFTER FORTY DAYS Jesus left the earth and went somewhere. Therefore the question to be answered: Where is Jesus today? No tomb contains His body. He lives in no town or nation. His bodily presence is not upon earth. He ascended—where? Did He dissolve in thin air? Has He become, as some philosophic and un-Biblical people say, simply a "universal spirit" without any bodily presence anywhere in the universe?

The need of the church and every individual Christian is to know that there is a living Christ available to all in need.

Unbelief has attacked this phase of Christ's experience with something of the same viciousness with which they have made upon the physical resurrection of our Lord. Rationalistic Modernists have deprecated the possibility of an ascension to heaven. Dr. Fosdick, in his book "Modern Use of the Bible," says "We have known for centuries that this earth is a globe whirling through space with no ups nor downs, so that if a man ascended from Melbourne and another from London they would go in opposite directions." By this he seems to imply that belief in Christ's ascension is scientifically untenable.

The late Dr. Shailer Matthew, sometime president of the Divinity School of

Chicago University, in his book "The Faith of Modernism," corroborated this attitude: "Men possessed of a knowledge of the universe, cannot take literally pictures of events taking place in the sky. They know too much about the sky. If Jesus physically ascended to some place beyond the power of sight, He must move away from the earth for thousands of years."

How unscientific, these men have been shown to be, in this scientific age! Time and space are being annihilated every day by the inventions of men. Why, then, do we limit the Son of God and His travels to the limitations of our own earth-bound existence?

The resurrection of the body of Jesus was not limited to the laws of physical bodies, and to try to keep the triumphant Christ within the limited circle of our own physical knowledge shows inability to be broad in our perceptions. We have learned that electrical impulses can travel very rapidly in this universe, and recently radar signals were sent to the moon and

back almost instantaneously. Electrical impulses are not limited as sound or physical bodies are in the speed of travel. The fact is that scientific discovery has made the vaporings of unbelievers, religious or otherwise, utter foolishness.

Have you ever visualized the fact of a living, ascended and glorified Christ? We need that vision as a transforming power in our lives.

During my college days in a little village in central Illinois I was teaching these truths to a small prayer-meeting group. A dear woman, well along in years, who was the wife of one of the deacons of the church, told me that her life had been transformed through the knowledge that Christ was really alive and available. All her life, she declared, she had believed in Christ and (in a superficial way) believed in His resurrection and had hoped that she would see Him after she died. The transforming thought of a living Christ, however, had never entered her consciousness until the experience of our studies; and she said that her whole Christian outlook had been transformed.

I. JESUS IS ALIVE TODAY IN THE BODY IN WHICH HE APPEARED AFTER HIS RESURRECTION

THE simple narrative of Christ's ascension is one of the most dramatic and significant stories of the Gospel. Let us turn to Acts 1 and visualize the scene.

The disciples are assembled together

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with their risen Lord, and He commanded them not to depart from Jerusalem but to wait for the promise of the Father—the baptism of the Holy Spirit. However, these men, remembering the ringing challenge of John the Baptist and Jesus Himself concerning the establishment of the Kingdom upon earth, seemed little interested in the gift of the Spirit. They ask their risen Master: "Wilt thou at this time restore again the kingdom to Israel?" Jesus replies: "It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Then suddenly something happens: Christ's feet begin to leave the ground, slowly perhaps at first, then more rapidly up, up, up, and then a glorious cloud, like unto the Shekinah glory perhaps, appears and obliterates Him. The disciples are dumfounded. "And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel." They gave a mild rebuke to the up-gazing group saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Two Worlds in One

HERE again modern science is no longer baffled by such a phenomena. Both physics and chemistry recognize the possibility of two worlds occupying the same position in time and space.

The study of that certain something we call "radio" has taught us many lessons in this realm. The new "pulse" system in radio is now making possible the broadcasting of several programs over the same wave length without interference. Who knows where heaven is? We have

always thought of it as far away beyond the stars. Perhaps it is. However, in God's universe it need not be. We know that scientifically. A portion of it might be right here in this church; it is scientifically possible. The presence of angelic beings and all the rest of the heavenly host would not interfere at all with the conduct of our services. They move on another plane.

Science knows that if you have two worlds which have no affinity for each other, they may occupy the same space. Jesus could enter and leave rooms without opening doors because His resurrection body had no affinity for the material things of earth. This fact does not astound scientific men today; they know a great deal about the possibility of such procedure.

Before the cross and the resurrection, Christ could not enter rooms without the door being opened for Him; but when He rose again from the dead He was resurrected into another world, and He came and went instantaneously from one world to another. You and I cannot do that because we are earth-bound, but someday we shall be like Jesus and this experience will be possible.

The day of cheap superstition is over. We can be scientific and believe our Bibles, but you can no longer disbelieve the Bible and its miracles and be scientifically-minded. However, this is no scientific lecture, but a sermon to believers; so I would strengthen your faith by reminding you that **JESUS LIVES**.

The same Christ that Thomas saw, the resurrected Christ who showed him the wounds of His hands and His side, lives in heaven. . . .

The same Christ that Stephen saw at his martyrdom, not merely resurrected but exalted, lives today. As they stoned Stephen he said: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

The same Jesus that Paul saw on the Damascus Road is alive; but when the

Apostle saw Him He was glorified, for as Saul the persecutor travelled, breathing out threatenings and slaughter against the people of God, suddenly there shone round about him a light from heaven which struck him to the earth and a voice said: "Saul, Saul, why persecutest thou Me?" When the stricken persecutor asked, "Who art thou, Lord?" the reply came, "I am Jesus, whom thou persecutest."

In his Revelation visions on the Isle of Patmos, John saw this same Jesus who was not only resurrected, exalted and glorified but also majestic in the demonstration of His authority and power, holding the seven stars in His hands, walking in the midst of the seven candlesticks, His eyes as a flame of fire, His feet like fine brass, with a voice as the sound of many waters. The effect was terrific on John and he fell at His feet as dead. Jesus lifted him up and said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, and have the keys of hell and of death."

Yes, He lives—Jesus lives. Two thousand years have not aged Him. He is now beyond time, beyond space; and as time writes no wrinkles on the brow of eternity, so time makes no change in the Son of God.

Those who love Him wish to know where Jesus went. Ephesians 4:8-10 says that He ascended up on high, leading a multitude of captives and gave gifts unto men. He had told that He ascended above all the heavens that He might fill all things. If this "above the heavens" is an astronomical statement, then He ascended to some place beyond the atmospheric heavens and the starry heavens to the heavens of God's presence. Paul speaks of being caught up into the "third heaven"—the place of God's glory.

We have never been interested in speculation but rejoice rather in spiritual fact. The universe has a capital and a King. What a glorious thought! Jesus is not yet King of this world but He is King of the universe. This little earth-province in a mighty stellar empire is in rebellion and He is bringing it into submission. Someday He will be King here.

It is sufficient to know that heaven is a place and not merely a state of mind. Where it is, we cannot tell; but we can rejoice that Christ sits as Lord somewhere and that all authority is His and there are no surprises to Him in world events and calamity. Christ knows the ultimate and is permitting the wrath of men to praise Him.

Just as there was once a "God on

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earth" in the person of the Man Christ Jesus, there is now a "Man in heaven" in the person of the resurrected and ascended Saviour.

II. IT WAS ABSOLUTELY NECESSARY THAT CHRIST ASCEND TO HEAVEN AFTER HIS RESURRECTION.

His resurrection body was unfitted for this present world and it must have taken considerable effort to make earthly appearances. I would venture the declaration that it took an act of the will on the part of the resurrected Christ to appear in a physical way to His disciples and would also think that His body continually gravitated toward heaven, that the life He lived beyond the veil was His natural and normal life.

Two other men of earth were translated, according to the Bible. Enoch was translated in bodily form. We are told that "he was not for God took him." There was a special divine effort to lift him out of earth's environment. Elijah was translated, but there descended a heavenly chariot of fire that took him up. Not so with Christ, however. Having been resurrected into another world, His body could more easily ascend to heaven than it could stay upon earth.

The nature of Christ's work in this present age necessitated His leaving the earth. You will remember that He lived a very provincial life during His earthly ministry. He could not be omnipresent. When He was in Galilee, He could not be in Judea. Nor could He be in Peter's home and at the same time in the home of Mary, Martha and Lazarus. Therefore He said, "If I go not away the Comforter will not come unto you." And He said, "At that day ye shall know that I am in the Father, and ye in Me, and I in you." The miracle of present-day Christianity is that by the Holy Spirit Jesus dwells in millions of hearts and directs millions of assemblies of His people. This could never have been done while He remained on earth.

Again Jesus ascended to become a proper object of worship. Here is a blessed thought. The Jew in former times worshipped with his face toward Jerusalem. The Mohammedan to this day bows and prays with his face toward Mecca. But Christians have no earthly center of their faith but rather may anywhere in the world lift their faces toward heaven knowing that their Redeemer is yonder making intercession for them.

III. THE NECESSITY OF CHRIST'S ASCENSION AFTER HUMAN REDEMPTION HAD BEEN ACCOMPLISHED IS SEEN BY ITS RESULTS

The ascended Christ is preparing an eternal abode for His people. He said to

His disciples and to all of us, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." It is beautiful to think that Jesus, Who, while upon earth, was a carpenter and a builder, is using His resurrected and glorified hands to prepare an eternal abode for those who love Him. That abode will come down out of heaven as a Bride adorned for her Husband, the New Jerusalem, and thank God there will be no housing shortage in the eternal city.

Again, He is our Advocate in Heaven. The writer of Hebrews so emphasizes; "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."

His Effective Life

YOU see, our salvation was not finished at the cross. There Christ paid the penalty of sin. At the open tomb He rose again for our justification. Christ now appears in heaven for us. Paul tells us in Romans that we were reconciled by the death of God's Son and we are now saved by His life. Yes, there is a Man in heaven keeping us and Hebrews 4:15 tells us, "we have not an high priest which cannot

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be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." That word "touched" is really a beautiful word. It really means that He knows how to sympathize with us.

Again, Christ's ascension was needed to assure us perfect access to God. The uniqueness of Christianity is that it is a religion of access. Other religions say "We know a way, follow us." Jesus said, "I am the way, and the truth, and the life: no man cometh unto the Father but by me." What a blessed difference.

Christ in Heaven creates a "Throne of Grace." This is something new in the economy and purpose of God. From the very beginning of time men thought of a reality. But a throne of grace, of mercy! Ah, what a difference.

We are told that while Queen Victoria was a mighty Empress and stateswoman, she was first of all a mother; and while no individual, statesman or potentate could come in to her presence without following the proper and sometimes deviated procedure, yet we are told that the nurse of her children could rush in to her presence

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any time if there was some need of her being a mother to her brood. It might be

an affair of state, with all of the pomp and circumstance of it, but that made no difference. If her children needed her help, they could come to her.

This is the enheartening truth revealed by the ascension of Christ—we have a Man in heaven, glorified, in full authority, to whom we have access at all times and in every situation.

MORRIS FISHBEIN OUSTED

THE REMOVAL of Morris Fishbein as director of the American Medical Association confirms the adage that "Chickens come home to roost."

This man, who has ruthlessly destroyed so many other members of the medical profession, is now encountering the law of equal reaction. "Whatsoever a man soweth, that shall he also reap."

By official action, on June 5th, the board of trustees of the Association ordered him to cease all propaganda and refrain from discussing "controversial" questions in the name of the organization.

In his book, "Medical Mussolini," M. A. Bealle describes Fishbein's control over the doctors of the United States as "the most powerful, the most compact, the most ruthless, and the most harmful of any dictatorship in the world." It now appears that they mean to throw off the yoke.

Few men have suffered more at the hands of Fishbein, than Dr. William Frederick Koch, the noted scientist-physician of Detroit, whose cures of so-called incurable diseases are documented in the book, *The Birth Of A Science*.

When Dr. Koch refused several years ago to come under the dictatorship, Fishbein began organizing to destroy him—and almost succeeded!

He takes the credit for Dr. Koch's difficulties, despite the fact that the persecution has come largely through the Food and Drug Department of the new deal administration. No one questions Fish-

bein's ability to maneuver attacks upon those who refuse to yield to his demands.

Sworn testimony of patients and physicians, in addition to numerous hospital records were introduced in Dr. Koch's court cases, proving cures of tuberculosis, cancer, poliomyelitis, bronchiectasis, rheumatic fever, arthritis, eunuchoidism, goiter, urticaria, coronary thrombosis, psoriasis and other diseases resulting from pus infections. These are reproduced in *The Birth Of A Science*.

Although hundreds of physicians in the United States and Canada have been witnessing beneficent results from the use of Koch therapy during the last 30 years, the Fishbein dictatorship has succeeded in keeping it away from suffering mankind as a whole.

But at last the opposition seems to be yielding ground, and Dr. Koch's discoveries promise to be placed within reach of everyone in the not distant future. More patients are being treated today than at any time since he cured his first cancer in the year 1918.

It is reliably reported that a large group of Christian physicians, trained in the new science, are presently working on plans for setting up an organization to be known as the Koch Medical Association.

Meanwhile, announcement is being made of a convention of doctors and clergymen to be held in Detroit . . . June 17 to 19 inclusive. The program lists the following features:

Dr. David H. Arnott of London, Ontario, will highlight the convention with an address on his experiences in the treatment of coronary thrombosis, rheumatic fever and brain cancer. He has had over 25 years' experience in the use of the Koch therapy.

Dr. Julian F. Baldor of Tampa, Florida, will speak on tuberculosis.

Dr. J. W. Kannel of Fort Wayne, Indiana, will speak on cancer.

Dr. Wendell G. Hendricks of Bakersfield, California, will speak on allergy and infection.

Dr. Stanley Hall of Los Angeles, California, will speak on the Koch Treatment in diseases of the mouth.

Dr. Edwin D. MacKinnon of Saginaw, Michigan, will speak on rheumatic fever and some unusual conditions.

Dr. George W. Palm, Koch Clinic, Detroit, Michigan, will speak on some unusual results with the Koch therapy.

Dr. Louis Rubens, of the Dow Chemical Company, will speak on the chemistry of high dilutions.

Dr. Harold H. Stark of San Marino, California, will discuss the following subject, "A Review of the Rationale of Treatment of Malignancy With the Carbonyl Catalyst and Supplemental Therapy."

Rev. John F. Wahl of Alhambra, California, will speak on "Why Organize."

Mr. Nathan B. Goodnow, Detroit attorney, will speak on "Legal Aspects."

There will be a sound film address by Dr. William Frederick Koch, who is at the present time on an important mission to Brazil in the interest of relieving human suffering.

Round table discussion will follow each address and ample opportunity for discussion will be given.

Dr. Sam Swain, president of the Christian Medical Research League, will deliver the opening address of the convention and preside at the sessions. Every session will be opened with prayer.

Dr. William Frederick Koch is a Bible-believing Christian and regards his discoveries as a gift of God to humanity. This concept caused him to reject the proposals of the Fishbein dictatorship when the original financial bid was made for control of the Treatment.

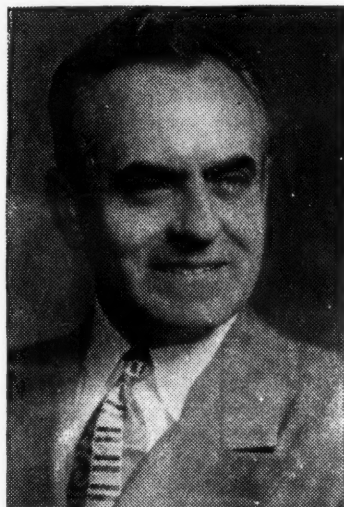
The Birth Of A Science

Three authors collaborated in producing this book—Albert Wahl, M. D., Bessie L. Rehwinkel, M. D., and Lawrence Reilly, A. B., B. D., D. D. Its appearance marks the beginning of a new era in the progress of medical science. Koch therapy, a gift of God to the human family, is explained in language everyone can understand . . . An enlightening volume, written by Christians for those who suffer. PRICE \$1.00 the copy . . . or 50 copies \$45.00.

Defenders, Inc. . . . Wichita, Kansas

War With Russia

Acting on orders from Moscow, the international Communist Party declared war against the United States several years ago through organized effort to destroy us from within. Our enemies mapped this attack as a prelude to a shooting war later.



"Two Worlds" Continues To Be A Best Seller

STEPHEN NENOFF, the Author of "Two Worlds—U.S.A. and U.S.S.R." says:

"The photographer asked me to smile for this picture, but the theme I discuss in my book is not a smiling matter. I shudder at the possibility of the U.S.S.R. triumphing over the U.S.A. If America succumbs to Communist tyranny, light will be extinguished throughout the earth.

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Upton Close Says:

No more compelling reading has come under my eyes since Pearl Harbor day than this book. It is lucid, it is beautifully done, it is thoroughly American. If there are millions of Americans left who buy books, as I think there are, then this one should have a great sale.

Dr. Winrod Says:

Mr. Nenoff possesses courage, conviction, understanding and foresight. Seldom have I been so gripped by reading a book. It is a library of vital information on the present crisis. If I had it in my power to do so, I would put a copy in the hands of every Defender subscriber.

Francis Key-Smith Says:

As a member of the District of Columbia bar and great grandson of the author of the "Star Spangled Banner," I am gratified that among those migrating to America, there are some like Mr. Nenoff who have caught the true spirit back of our American institutions

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APPLES OF GOLD

"A word fitly spoken is like apples of gold in pictures of silver." Proverbs 25:11.



HE HAS achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men, the trust of pure women and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has looked for the best in others and given them the best he had; whose life was an inspiration; whose memory is a benediction.

—Bessie A. Stanley.

Sell no virtue to purchase wealth, nor liberty to purchase power.

—Benjamin Franklin.

My interest is in the future because I am going to spend the rest of my life there.

—Charles F. Kettering.

Trust in God and do something.

—Mary Lyons.

There is no substitute for hard work.

A true witness delivereth souls: but a deceitful witness speaketh lies.

Proverbs.

Christians not only stand FOR something, but they stand BY.

Jesus came to save the Lost, the Last, and the Least.

Daily prayers lessen daily cares.

If others sin, you need not mention it.

Yesterday is gone; tomorrow is uncertain; today is here. Use it.

Children need love, especially when they do not deserve it.

—Harold S. Hulbert.

How desperately difficult it is to be honest with one's self. It is much easier to be honest with other people.

Men who sow wild oats during youth, usually reap tares in old age.

Increased doses of family altars might cure the prevailing epidemic of altered families.

—Pulpit Digest.

Drinking prevents thinking. Some day, thinking will prevent drinking.

To thine own self be true, and it follows as the night the day—thou canst not then be false to any man.

Never answer an angry word in kind. It's the second word that makes the quarrel.

Human instrumentality is God's appointed channel through which the stream of grace reaches human hearts.

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The devil can cite Scripture for his purpose.

An evil soul, producing holy witness, Is like a villain with a smiling cheek, A goodly apple rotten at the heart: O, what a goodly outside falsehood hath!

—Shakespeare (*Merchant of Venice*)

The greatest architectural construction consisted of two pieces of a tree nailed together to form the Cross of Calvary.

The tragedy of the ages meant the salvation of the world.

The three hours of darkness at Calvary brightened the world for all time.

Christ's resurrection brightens the tomb of every believer.

Calvary's stream of love supplies the world with living water.

A strong man will exercise restraint when he gains the advantage over an adversary.

Education forms the common mind, As the twig is bent the tree's inclined.

—Alexander Pope.

It is better to say, "This one thing I do," than to say, "These forty things I dabble in."

—Gladden.

Those who in quarrels interpose, must often wipe a bloody nose.

—Benjamin Franklin.

Radio Interview

A Coast - To - Coast Broadcast . . . By Upton Close

"You know, Steve, the International Socialists would certainly like to have America do their fighting."

EASTBROOK said it: "He who learns to disagree without being disagreeable has discovered the most valuable secret of a diplomat."

Steve, I just had a call from the young American army officer who led the first U. S. Army men into Nanking after the Japanese Emperor ordered the Jap Army to surrender the Chinese capital. — He's mighty cut up about the attitude of both State Department and Pentagon in letting China slip into Communist control.

I'd think he would be! With Chinese General Mao saying if the Atlantic Pact brings war between Russia and ourselves, Communist leaders will see that the four hundred million Chinese join Russia.

The Chinese Communist leader puts into 1949 words what Lenin said twenty-five years ago: "The real revolution will blaze forth when the eight hundred million of Asia unite with us." I thought of that in an Easter message from that remarkable fighter against Communism, Father James Keller, creator of the Christopher Movement.

What is that Christopher movement, Upton?

Father Keller, Steve, who had been a Maryknoll missionary in China, took a Chinese proverb as the core of his movement: "It is better to light one candle than to curse the darkness." So many people, he found, were cursing Communism but doing nothing about it. And organizations started to combat it were smeared, and infiltrated, and their members defamed, and the lies carried by pro-Russian writers and commentators so willingly, that the organizations went to pieces and supporters became discouraged.

So Father Keller started an organization that does not have any formal membership, yet you or anyone can join. All you have to do is to say: "I'm a Christopher!" And then you are expected to stand by and stand for the basic truths of our American Constitution, in your own work and your own circles, and to refuse to compromise them for your own advan-

tage or because of intimidation. Among the fundamental truths are the following two: "The human rights of every person as coming from God, not from the state;" "The right to possess private property, with its accompanying obligation to society."

The Christophers, which means Christ-lovers, believe that our last week's quotation from Edmond Burke is the key to much Communist success in whipping us. You remember Burke said: "All that is necessary for evil to triumph, is for good men to do nothing."

I thought of that, Steve, in connection with an inquiry a good and very wealthy man made of me a few weeks ago. He cannot leave his millions to his children; he is not very happy about having a socialistic bureaucracy seize his fortune as inheritance taxes and waste it. So he looked into the possibility of a well-financed foundation to educate American citizens on the fundamentals of our free system. I pointed out to him how it could be done, over radio stations and otherwise, and how thoroughly the men of the other side—the socialist side—are doing it, and what great help they have from very wealthy foundations that support socialist-minded teachers and publications.

But after looking into it, this good man felt that maybe he would just give his money to an agricultural foundation, or something of that sort. Now, after his scientific foundation is all set up and going, I wonder if it will not come to be controlled by communist or socialist professors

and scientists, or forced to serve a socialist government?

Well, it's time for good men to do something, Upton, besides speculate!

You know, Steve, Lawrence Dennis coined a good phrase. He said: "This is not a war between white and red. If it were, it would be simple. But it is a war of red against yellow, and red wins over yellow!"

I have learned that in some corporations the great majority of the stockholders who believe in the American freedoms are demanding that their interests be given some attention by managers and executives—and saying that their interests require spending some money and effort to educate our citizens, to save the American system which makes their stock worth something. Much more of this executive hush-hush and the stock will be no good—government will have it all!

Do you suppose some executives figure that if government takes over business their jobs will continue because, after all, politicians can't run factories!

That would be pretty selfish and short-sighted reasoning. I think it is up to stockholders to tell management they want something done to save our system regardless of controversy. But I did not say enough about the Christophers, and this is a good time to say it. Father Keller has written a book called "You Can Change the World," and you may have got some of it from April Reader's Digest. — Or

The Ecclesiastical Octopus

This book by Ernest Gordon makes an X-ray examination of the Federal Council of Churches, which should be in the library of every Pastor . . . and in the hands of every Layman. Those who read it will understand what must be done to reclaim ground lost by anti-Christian inroads into the Church. Cloth binding. Price \$2.00.

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12... Defender .

seen the book itself, for it is selling by the hundreds of thousands.

It tells you how to live and work for the right and against the red evil, in your own home and shop, and the author believes that as soon as one million of us Americans get to doing that in earnest we will save our Country and maybe the world! The book appeals to people of every faith except faith in Marxism! . . .

Well, let's look over the news scene, Steve. Apparently Stalin continues to gain in Asia. The Government of Burma, after fighting the Communist guerrillas for months, is now negotiating with them just as is the government of China. And negotiation with Communists means surrender—nothing less. How many American boys were sacrificed to take Burma and China back from the Japs!

Upton, I see that the senate wants to continue aid to China—leaving out the Communist part. That's nearly all, isn't it? And I read that the Russians are making trouble on the border of Iran, or Persia, at the other end of Asia.

Yes, they will work under cover in Europe. They have nothing to lose by going easy, while they exhibit the Atlantic Pact to all suspicious nations in the effort to prove that we are combining against them. Meanwhile they can use that institution which Churchill called "a brawling cockpit."—I quote him—the United States, to make a nuisance of themselves.

Weren't you once scolded for calling it something like that, Upton?

Well, I left the signing ceremony at San Francisco to make a speech in Texas.

I called it a poker game in the sawdust room. It's nice to be a Churchill or an Acheson and praise a thing to the skies one moment, condemn it the next, and count on your prestige and the forgetfulness of the common man.

Do you foresee any circumstances under which Russia's bosses would make open war, Upton?

Yes, if a very big part of our military defense were in the form of ground forces in Europe. Russian leaders would gladly sacrifice twenty million people and hundreds of cities if they could suck us in the way they did Napoleon and Hitler. And of course there is another way to suck us in, too—although they would not plan that. —Through occupation. I'm deathly scared, Steve, lest we start trying to occupy and govern vast Russia. That would finish us! And that is the principal reason why I want to see most of our force put into air squadrons. The only safe thing for us if war comes, is to bomb Russia to a shambles AND THEN GET OUT AND LEAVE IT ALONE. We'll be licked if we try to go in for occupation with ground forces. And if we have a lot of ground forces in Europe it will be too much temptation for the generals and Commanders-in-Chief to resist.

That's a caution, Upton! —Now that we are all wrapped up in a pact against Russian aggression, are we going to stay mad at Spain?

Truth is, Steve, we haven't been mad at Spain for some time. This Administration has just been pretending, so that the fellow-travellers would not yell too loud. From now on the fellow-travellers will get less attention and become more openly hostile to this Administration, or else they will abandon the Russians and flop to the

Anglo-American Socialists—or shall we call them the International Socialists?

We are cuddling Tito of Yugoslavia, too. Magazine *Business Week* reports that Yugoslavia is getting special Commerce Department favor—goods we wouldn't for the world send to Russia any longer. But I wonder how many of them will end up there! You know, Steve, what might be coming is a feud to the death between two branches of the Marxist Church: Communism and Socialism. And the International Socialists would certainly like to have America do their fighting.

Well, let's come to the Socialist front inside the United States. What are the developments?

This week, Steve, your Watchman can report apparent reverses for the Socialist side. Socialist legislative measures in Congress continue to have difficulty. And, wonder of wonders, the Supreme Court continues to rule anti-Socialist, we might say. I think most of our newscasters missed the unanimous decision just before the Supreme Court justices took a two weeks' adjournment, that Labor Unions can be prosecuted under State Anti-Trust Laws for restraint of trade. Congress might take note of that in framing a new Labor Bill.

Doesn't that apply under the Federal Anti-Trust Laws, Upton?

No, because labor unions have been specifically exempted from liability under the Sherman Act and other acts prohibiting restraint of trade by organizations. But Congress might take note of the new decision. What is justice in a state ought to be justice in 48 states!

Upton, have you been driving a truck this week?

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No, why, Steve?

Well, I just wondered if you got a "Dave Beck check-up." You know Beck, a bigwig in the teamster's union, announced that every truck in the country would be stopped—very politely, of course, to make sure that its driver has a union card, or gets an invitation to join.

I suppose that's enterprise, Steve.

Free enterprise?

Well, I trust the stopped drivers are free to accept or reject the invitation!

What else attracts your Watchman's eye, Upton?

Two New York legal cases, Steve. I like to see Judge Medina gradually hanging crepe on the publicity show the attorneys for the eleven Communists tried to stage up there. Now he has told them to say: "I object, Period." No orations.

That's tough on those lawyers!

The other case of interest is the Grand Jury that indicted Alger Hiss wanting to question Representative Nixon and one other and Senator Mundt. Is it to cover up, or expose, I wonder?

You are full of legal cases today, Upton!

Yes, I'm interested in one more. The Supreme Court here has agreed to review the New York wire-tapping law, as applied to the conviction of two chaps who sold out a sporting event up there. This comes just at the time Attorney General Clark is asking for a federal wire-tapping law. Do you know what Justice Holmes and Justice Brandeis called wire-tapping, Steve?

What?

Justice Holmes twenty years ago called it "dirty business." I'm afraid there's a lot of it going on privately, by various PRIVATE GESTAPOs in this country. But our present Department of Justice certainly lacks sufficient record of both fairness and good judgment to entrust this weapon to its use.

But let me hand you the long telescope, Steve. Look out toward Alaska!

For what, Upton?

Well, that is really Representative Kirwan of Ohio's telescope. What you see is lumber from a sixteen million dollar

government camp being shipped down to Seattle, and then being shipped back to Alaska by another agency—to within ten miles of where it started.

But time's up, Steve—ask our fellow-watchers to join us next week—same time, same station.

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THE OMNIPOTENCE of the Bible against all man's attacks is one of the many proofs of its divine origin. The Bible is not only the most intensely loved Book in the world; it is also the most bitterly hated.

Scarcely had the Bible been given to the world before men discovered that it condemned sin, laid human pride in the dust, and so man hated the Bible. This hatred has been of a most persistent, determined, relentless and bitter character. It has led to nearly nineteen centuries of repeated attempts to undermine faith in the Bible, and to consign the blessed Book itself to oblivion. These attempts have utterly failed.

Celsus tried with the brilliancy of his genius, and he failed. Porphyry tried with the depth and subtlety of his philosophy, and he failed. Lucian tried with the keenness of his satire, and he failed. Then other weapons were used. Diocletian, the mightiest ruler of the mightiest empire of the world, brought to bear against the Bible all the power of Rome. He issued the edict that all who possessed a Bible should be put to death. But even that failed.

So for more than eighteen centuries the assault upon God's Word has continued. Every engine of destruction that human philosophy, human science, human reason, human art, human cunning, human force and human brutality could bring to bear against a book has been brought against this Book, and yet, it stands absolutely unshaken. At times almost all the wise and great of the earth have been pitted against the Bible, and only an obscure few for it. Yet it has stood.

Why is it that the Bible has proved omnipotent against all the centuries of attack that man has been able to make? There is but one answer. Because it is God's Book. If the Bible had been man's book, it would have gone down and been forgotten centuries ago; but because in this Book there is the hiding not only of God's wisdom, but also of His power, it stands and wonderfully fulfills the deeper meaning of Christ's words, "Heaven and earth shall pass away: but my words shall not pass away."

—Dr. R. A. Torrey.

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From Page 2.

Strangely enough, the book seems to ignore the world Communist menace except to denounce those who identify Jews as Communists.

The ADL passes off the charges that it is Communistic, or even lends its support to Communists, as "ridiculous." It fails to mention, however, that it contributed heavily to the legal defense of the *Chicago Jewish Sentinel* and its editor and publisher, J. I. Fishbein, during a libel suit in Chicago less than two years ago. Fishbein has long been known as a champion of Stalin's Russia and of every red-tinged organization in Chicago.

The ADL also fails to mention that it once employed a well-known fellow traveler by the name of Robert Greenfield who had charge of paying off John Roy Carlson for stooging on behalf of the Anti-Defamation League of B'nai B'rith.

The peculiar game which the ADL plays becomes more apparent as one reads *How Secure These Rights*. For instance "The American Renaissance Book Club" of Chicago is listed as being anti-Semitic. Yet this same club sold more copies of a book against Communism by the Jewish author Benjamin Gitlow than any other single book-store in America. Westbrook Pegler who has recently been charged with being a "vicious anti-Semite" has called this book, *The Whole of Their Lives*, by Mr. Gitlow, the most important recent contribution on the menace of Communism in America. More and more Americans are beginning to see the vast contradictions which the ADL passes off for fact as they read this 1948 report.

In a revealing foreword to *How Secure These Rights*, Meier Steinbrink, national chairman of the ADL, writes: "A war has been fought and won. Had it been lost, it would surely have meant the end of democratic life in the world . . . In this period of reconstruction we can once more aspire toward the greater expansion of the democratic ideal."

Mr. Steinbrink therefore seems to feel that the red hordes of tyranny which con-

trol half of Europe and most of Asia are democratic. The brutal assault on Christian clergymen in Bulgaria, Hungary, Yugoslavia, Greece and the Baltic states is evidently a part of "this period of reconstruction . . . toward the greater expansion of the democratic ideal." The enslavement of millions of human beings under Communism in Europe and Asia is apparently a part of the civil rights program and the type of "democratic ideal" which he would like to see established in America.

Every thinking American knows that whatever victory we won on the battlefield during World War II, was delivered to Stalin at Yalta and Teheran by Franklin Roosevelt.

How Secure These Rights is divided into four phases, (1) Restricted resorts (2) College with a "quota" (3) Discriminatory employment practices and (4) Professional anti-Semites.

The survey indicates that a general feeling against the Jews is on the increase despite the fact that organizations fostering opposition to Jewish domination decreased during 1948. The reasons for organized anti-Semitism are not too well presented for the elementary reader, and it is doubtful that the book will appeal to any large section of readers in the United States.

Among the leading targets of the ADL is Rev. Gerald B. Winrod and *The Defender* magazine. The attack is so obviously fabricated that it will produce the opposite result from that desired by the attackers. On page 101 we find the following: "Gerald B. Winrod, who follows an anti-Semitic, anti-Catholic line, did not lessen in importance during 1948. Through his publication and radio programs he reached a large number of people. He was able to purchase a building for a printing plant as well as a church; contributions have enabled him also to keep a weekly radio program on the air."

Even in details, ADL propaganda always avoids being accurate. The reader is always thrown out of adjustment with exact truth. The new *Defender* building is not a printing plant. Dr. Winrod is on the air nightly, not weekly.

The ADL enjoys presenting outstanding Christian leaders as anti-Catholic, and outstanding Catholic leaders as anti-Protestant. It is determined that Catholics and Protestants shall never become friends.

The editorial policies of *The Defender* are known by too many people for the ADL to hope to confuse public thought at this point. It holds that Catholics and Protestants are sure to disagree on theological questions but should put up a common front against anti-Christ Communism. A frequent contributor to *Defender* columns is a very well known Catholic layman and prominent Washington, D. C. attorney, Mr. George Sullivan. Many Catholics and Protestants are critical at times of an idea or an individual within their ranks, but this does not mean that they are less Christian or disloyal to their faiths.

The thoroughness of the ADL report is indicated by the revelation of anti-Jewish statements and articles appearing in the southern press. For example, there is the case of Franklin Acker, a Southern columnist whose prose can be read in Georgia and South Carolina newspapers. The ADL report charges Mr. Acker with making the following statement in his column on October 10, 1948: "It makes our blood boil, and . . . if the war with Russia does come soon and the aviation boys have an atom bomb left over, we know of an ideal place to drop it. There's a big cancer here at home badly in need of radium treatment. We're speaking of the ghettos of Brooklyn!"

The elected Representatives of the people of the United States are watched carefully by the ADL and its many secret agents. Rankin of Mississippi, Gossett of Texas, Cox of Georgia, Hoffman of Michigan and former Senator Revercomb of West Virginia are listed as the leading "hate-mongers" in Congress. Freedom of speech and the expression of opinions and convictions would be denied these men if the ADL could arrange it.

The Palestine question and the immigration problem which our Government has had to face in recent years, have been important subjects. An American should be able to express himself freely on these subjects, in the negative if he so desires,

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without being smeared by organized Jewry within the United States. Freedom of speech should mean just that. But the ADL evidently would monopolize this American right for its own purposes.

The ADL bitterly condemns Congressman E. Eugene Cox of Georgia who has represented that State since 1924. The report states: "Over an eight-year period he followed a pattern of gratuitously injecting in his discussions of public questions anti-alien material and condemnation of public servants who were Jewish. During 1941, Congressman Cox made the following observations about the personnel of governmental agencies: 'To read the lists of those in power makes an American wonder what has happened to us. Get down to the family names of those in power and you can't even pronounce them. They are foreign names.'

"'Call up the departments in Washington and you can scarcely understand what is spoken over the phone because of the foreign accents. The ranks of the government workers are filled with people who do not speak better than broken English. It is in the ranks of those people that we find the greatest hostility to American government, to constitutional procedure, and free enterprise.'"

The illogical reasoning of the ADL merits close scrutiny. Americans can no longer criticize individuals who control and shape the destiny of 147,000,000 of their fellow citizens under New Deal leadership for fear they will be labeled as anti-Jewish. Prominent men like Felix Frankfurter, Bernard M. Baruch, Ben Cohen, David K. Niles, Judge Samuel Rosenman and Henry Morgenthau can no longer be discussed from a critical standpoint.

Why should these men be given special privileges simply because they happen to be Jews? Nationality does not relieve them of their responsibility as public servants to the people of the United States. Freedom of speech not only means freedom to praise, but freedom to criticize and to voice objections without fear of retaliation from a secret police operating within the United States.

In the field of foreign affairs the ADL takes exception to any remarks hostile to the Zionist seizure of Palestine. The report denounces Congressman Edward Gossett of Texas who has been in Congress since 1938. It builds him up as an anti-Semitic for saying: "The Zionist invaders have committed in Palestine the most atrocious and savage crimes against defenders and peace-abiding Arab inhabitants. They have . . . murdered innocent and defenseless old men, women, and children; committed acts of sacrilege against churches and mosques; attacked Christian priests and Moslem sheikhs,

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destroyed hospitals and other institutions of benevolence and mercy."

An elected representative who is of the Christian faith should have as much right to express his views on foreign affairs in Congress, as Emanuel Celler or Adolph Sabath who are Jewish. Congressman Gossett undoubtedly had the ADL in mind at the time he made a recent speech before Congress which contained these words: ". . . when they band themselves together in Jewish organizations . . . when they seek to control the press and radio for selfish ends . . . when they conspire to destroy immigration barriers . . . they will bring great sorrow upon this nation."

A few years ago the noted newspaper columnist Westbrook Pegler made some remarks which might aptly apply to the book *How Secure These Rights* and the persons behind it. Mr. Pegler summed up the efforts of the so-called *tolerance movement* and their literature in these words: "Most of the propaganda about tolerance and discrimination in the United States is promoted by professionals whose nasty little parasitic jobs would end if they ever achieved their ostensible purposes. To seize power and make money, they put the Negro on a spot while pretending to love him. The Communists have done this in more recent years, their purpose being not to improve the colored man's condition in life, but to create friction, strike sparks and cause commotions. There is no place on earth where there is

less discrimination than in New York, but nowhere else is there more hollering and indignation on the subject."

Anti-Semitism has been described as a defense mechanism. At any rate, it has existed down through the ages but only occasionally flared into violence. Jews have never been persecuted as severely as Christians. Anti-Semitism was a relatively negative force until 1917 when Jewish Bolsheviks seized power in Russia and slaughtered millions of human beings through violence and starvation. Placing the blame of modern anti-Semitism on Hitler may prove a good propaganda weapon, but it will bring little relief or solution to its underlying and sometimes deep-rooted causes. Hitler was a symptom of the times who exploited a situation which had already ripened.

Hate, intolerance, prejudice and discrimination are evil things when practiced against any loyal American citizen. While these things exist in a measure, they are not as prevalent as the ADL would have those to whom it looks for funds suppose. The ADL does not tell the reader that there are more civil rights, less prejudice and less discrimination here in America than anywhere else in the world today. The path which the ADL is following will lead to disaster unless the course is altered.

The well known American newspaper columnist, George E. Sokolsky, a Jew who is reported to have little respect for the ADL, said not long ago: "Nothing dies as hard as religious and racial prejudice and it is a curious phenomenon of human conduct that violent opposition to prejudice only serves to strengthen the prejudice."

If the ADL is sincere in wanting to promote harmony, and not just trying to cover up some devilish schemes, it will completely overhaul its program.

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ANALYSIS OF



Reporting From Washington

THE TWO most hated men in Washington today are Walter Winchell and Drew Pearson. They are being accused on all sides with producing the mental crack-up that caused James Forrestal to commit suicide.

Not since the days when these twin spreaders of hate united to break the Editor of *The Defender* and send him to prison on false charges, has there been such agreement of purpose between them. They are resourceful men who know how to gouge and goad a victim, week after week, by press and radio.

Representative Hoffman of Michigan voiced the prevailing sentiment of Capitol Hill, on May 24th, when he said during the course of a speech before the House:

"Drew Pearson, who seldom misses an occasion to throw out a falsehood and insinuation or by innuendo to injure some innocent victim, if he runs true to form, must be chagrined by the death of James V. Forrestal, whom he so vigorously and meanly attacked. Forrestal is dead and

no longer will be humiliated or made to suffer because of Pearson's slanderous, libelous statements.

"Like the little boy who tortures a fly on a pin, then casts him away because the fly is dead and can no longer squirm, Forrestal's death deprives Pearson of the pleasure which he otherwise might have had by continued vilification. Pearson will have to seek another victim." James V. Forrestal is beyond his reach."

Hanson W. Baldwin writes in the *New York Times*:

"An extremely sensitive, very shy and thoroughly conscientious person who held emotion at arm's length, Mr. Forrestal had built around his inner soul a wall of toughness and reserve, that seemed to some to amount to brusqueness. But behind that Irish jaw and broken nose, lay a rare intellectual warmth and eagerness for new knowledge, and a heart kindly and selfless . . .

"Drew Pearson and Walter Winchell and some others maligned and traduced and attacked him in various commentaries—unfortunately not very different in tenor from similar outrageous attacks made upon others in our day and age—commentaries for which the radio and the press must bear the burden of shame. These attacks seared deeply a very sensitive man."

Why did James Forrestal become a marked man?

(1) He was Irish.

(2) Last year when it appeared Mr. Truman was scheduled to lose the election and that the Democrat Party would be taken over by Henry Wallace, Mr. Forrestal began working with Southern Democrats in anticipation of saving the wreck.

Mr. Speaker, yesterday this House approved a bill appropriating more than \$5,000,000,000 to be expended as aid, financial and otherwise, for the benefit of foreign countries. Included in yesterday's House-approved bill was an item of nearly \$1,000,000,000 for Great Britain—to support the economy and the government of that nation.

This morning an official of the British Government refused to turn over to the United States authorities a fugitive from American justice—Gerhart Eisler—a known Communist who has been engaged in efforts to overthrow our Government.

What gratitude! What a shining example of international cooperation! What a great demonstration of appreciation by the British Government for the sacrifices we have been making to aid the British people!

Can it be that the British, too, are not interested in catching "red herrings," or in putting them where they belong?

—Representative Brown of Ohio . . . Congressional Record, May 27th.

(3) He was drafting plans for an auxiliary police to help law enforcement agencies deal with Communists, in local communities, in event of war with Russia.

(4) He advocated friendship with Arabs in the Near East.

(5) He was *not* a Frankfurter man.

Time magazine says: "As the news went out, in the grey watches of the morning, stunned officials and friends shared a common reaction—it was as if Jim Forrestal had not committed suicide at all, but had simply been crushed by strain and savage gossip. Few men had stood up, so long and so resolutely, against them . . .

"Both Drew Pearson and Walter Winchell sniped at him mercilessly. At times he seemed listless and tired. He lost weight. But he took the goading silently and performed the duties of his office, until the day eight weeks ago, when he finally retired. Five days later he was in the hospital—he had collapsed, mentally and physically."

Mr. Forrestal confided his feelings to a friend last January when he said: "Pearson and Winchell are a high price to pay for freedom of the press, but I guess you've got to do it."

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WORLD TRENDS

Mr. Speaker, the British courts seem to be becoming as pro-Communist as our Atomic Commission.

On yesterday, while some of the Members of Congress were falling over themselves to appropriate billions of dollars to give Great Britain, out of the American taxpayers' pockets, the courts of that country were releasing Gerhart Eisler.

I was on the Committee on Un-American Activities when Gerhart Eisler was brought before it. He refused to be sworn. Almost immediately, a Negro by the name of Nowell, an ex-Communist took the stand. He said the Communists had sent him to Moscow to a school of revolution where they were taught how to overthrow this Government.

We asked him if he had ever seen Gerhart Eisler before. He said, "Oh, yes; he was an instructor in that school of communism in Moscow all the time I was over there."

—Representative Rankin of Mississippi . . . Congressional Record, May 27th.

ONE REASON some Senators did not oppose David Lilienthal's appointment as chairman of the Atomic Energy Commission two and a half years ago, was because they feared being accused of anti-Semitism.

The five men nominated by Mr. Truman for the Commission in 1947, were Lewis Strauss, Wesley Waymack, Robert Bacher, Sumner Pike . . . and Lilienthal. The Senate fight over confirmation, centered largely around the latter.

Senator McKellar, who lead the opposition against this galaxy of leftists, explained that, "Lilienthal has been nominated for appointment to what may be the most powerful office ever created."

The Senator proved during the fight, that Communists the world over, were pushing for Lilienthal. He quoted an editorial from the *Communist Daily Worker* comparing the opposition to the "persecution" of Gerhart Eisler:

"With the ganging up on David Lilienthal, the country can see a little more clearly, what is behind such hysteria-making devices as the Eisler case and atom spy scares. The Lilienthal treatment grows out of the Eisler treatment."

While the debate was raging, Senator Overton stated that the appointees, "will have control of life and death, not only of this Nation, but in all probability, the entire habitable globe."

Strauss has been connected with Kuhn Loeb and Company, international Jewish bankers, since 1919. Jacob Schiff, who headed the firm when Strauss joined, boasted of financing the Russian revolution.

Waymack states in "Who's Who" that his mother's name was Oberheim. He is vice president of the "Americans United for World Government," whose letterhead lists a roster of radicals, including Frank Graham and Mary McLeod Bethune of the so-called "Friends of Democracy." Waymack cites himself as a member of the board of directors of the Communists' Russian War Relief—a position which he assumed long before the United States entered the war.

Bacher appears from his photographs also to be of Jewish nationality. *PM*, known as "the uptown edition of the Daily Worker," could scarcely find words to praise his appointment.

Pike had the endorsement of all left-wing publications, especially Henry Wallace's *New Republic*.

The charge of anti-Semitism, which members of the Senate so much feared in 1947, is being used against Senators Hickenlooper, Cain, Ferguson, McMahon, Connally and others who are now opposing Lilienthal.

On May 26, 1949, Representative Klein made a speech in which he said: "A truly great American is today walking in a Gethsemane of his own."

"In the campaign against Lilienthal, the overtones of intolerance are inescapable. The ugly weapon of religious prejudice is being cynically exploited in Washington . . . bigotry . . . whispered words of prejudice."

"The weapon of anti-Semitism was

used in the initial fight to block Lilienthal's confirmation. It is being used again. He is a Jew. That is the real story behind the scare headlines."

SENATOR HICKENLOOPER, who lead the 1947 Senate fight for Lilienthal's confirmation has completely reversed himself. He is now demanding that the chairman resign on charges of "incredible mismanagement" and Communist coddling.

Why Senator Hickenlooper should have supported Lilienthal in the first place, has remained a mystery on Capitol Hill. Some have attributed it to the fact that Waymack publishes the *Des Moines Register*, in the Senator's home State. Otherwise he has an exceptionally good record as a sincere and competent public servant . . .

Representative Elston's face reflected amazement during the committee hearing a few days ago, as if finding it difficult to believe his ears. So he put the question straight: "You would keep a Communist in school and let the Government pay?"

To which Lilienthal replied: "I would."

Testimony was introduced to show that he was doing exactly that!

Hans Freistadt, an Austrian-born Jewish refugee, testified that he was a member of the Communist Party, when given a Government-paid fellowship to study atomic secrets. He admitted belonging to a Communist cell at the University of North Carolina, where Dr. Frank Graham is President.

Graham was recently appointed United States Senator to fill out the unexpired term of J. Melville Broughton. He has held membership in several Communist front organizations, is an official of the "Friends of Democracy," and served on

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18... Defender.

President Truman's "Civil Rights Committee."

When Freistadt was asked whether he would fight on the side of the United States in the event of war with Russia, his answer was what one might expect from any Communist:

"It depends a great deal on the type of war. If a totalitarian power attacked this nation without cause, I would fight to defend this nation. I don't believe Russia would ever do that. If, however, we go out of our way to attack Russia, which I do not suppose would happen either, although some people here would like it to happen, I would not fight."

The Congressional Committee also interrogated Isidore Edelman, another Jewish student to whom Lilienthal had granted a fellowship. He said: "I believe I did apply for membership in the Communist Party. I may have signed it. I don't remember clearly." He admitted attending Communist meetings in Indianapolis.

It is too early to know how much damage Lilienthal's appointment has done to the welfare and security of the United States . . . but one good indication is the fact that *the people are becoming aroused*.

Any Congressman will tell you that he is receiving a voluminous mail from "the folks back home" demanding a change!

IT IS UNFAIR for American press and radio to libel the German people, by constantly describing Gerhart Eisler as a "German." He is *not* a German!

He is an *international* Jew, of the type responsible for the scourge of *international* Communism which has dislocated the economic, political and religious foundations of the civilized world.

Ingvar Thorne of Chicago, a passenger on the ship from which Eisler was removed upon reaching England, said that during the voyage, "We were told he was a German professor."

A United Press dispatch from London stated: "He is a German who fled the United States."

Time magazine called him a "German national."

Upon reaching London, Eisler said: "I am a political refugee, an anti-Nazi German."

But after being released from custody by England's chief magistrates Sir Law-

rence Dunne, he listed his nationality as "stateless" when boarding the plane for continental Europe.

Twentieth century Communism is a manifestation of the perverted messianic ideal of atheistic, apostate, *stateless* Jews. Jesus called their anti-Christ progenitors "serpents" and "generation of vipers." He told them that they were "of their father the devil."

This explains their hatred for Him and His followers today!

EISLER'S ESCAPE reminds students of Communist history, of a similar trip by Leon Trotsky from the United States and across the continent of Europe, during World War I. Lenin was, at the time, a refugee in London.

Trotsky, a *stateless* Jew like Lenin, had been an exile living in the New York Bronx, publishing revolutionary literature in Yiddish, making speeches against religion and government.

One day he disappeared, to show up a short time later crossing Europe for Russia in a sealed train. He was surrounded by a group of criminals, who later became leaders in the revolution and rulers of the Russian people. Many of them could not even speak the Russian language.

How he managed to get over the Canadian border, then from Newfoundland to England where Lenin joined him, across the English Channel into a waiting train, and finally to Russia—is a story of international intrigue which parallels the Eisler scandal in many respects.

In his last speech before leaving American shores, Trotsky told a meeting of New York Communists to "keep right on organizing, until you overthrow this dirty rotten government of the United States."

Eisler, for seven years the mystery man and mastermind, who gave secret orders to the Communists of America, said after British authorities released him: "I hope the United States suffers several more defeats like this one."

OBSERVERS insist that there was something phony about Eisler's "escape." His repeated castigations of Attorney General Tom Clark, after reaching Prague, are being interpreted in some quarters as weak from over emphasis.

Just why Mr. Clark should have been singled out for such vitriolic attacks, when members of the Committee On Un-American Activities were actually responsible for the conspirator's arrest, is not entirely clear.

Considering their source, the blasts could only benefit the Attorney General in the public mind. The Department of Justice is extremely sensitive about criticism over this episode.

Senator McCarran's words cut deep: "It seems to me that the Department of Justice, with all its vast machinery for gathering information about subversive aliens, should have known the whereabouts of a man like Eisler every hour of the day and night."

Representative Arends' remarks were equally penetrating: "The question I want to ask, and to which Members of Congress want an answer is, How was it possible that Eisler was able to elude the surveillance he was supposed to be under and slip through the fingers of the Justice Department and board the ship? . . .

"What does Attorney General Clark have to say?

"While Eisler was successfully fleeing the Country, we are told that the Attorney General was busy bringing the might of his Department to influence the conduct of a Committee of the House.

"He wants to run the House Committee on Un-American Activities. Let me say, I hope he never gets the opportunity to run that Committee, or any other, as he runs the Department of Justice.

"While the king pin of the Communist conspiracy in the United States was boarding a ship to flee the Country, the Attorney General was trying to get the House Committee on Un-American Activities to fire one of its investigators.

"Now it is likely that the Attorney General will deny that he has been interfering with a Congressional Committee. But, Mr. Speaker, what is his answer to *his failure to prosecute Communist spies in the United States?*

"Why does not the Attorney General put the power of his Department behind a drive to rid the Government and the Country of these Communists, instead of heckling an employee of a House Committee?

"Maybe Congress should make a little inquiry into the conduct of the Attorney General."

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Jesus relied upon Scripture when He was subjected to the most grilling temptation of his earth life.

"Command that these stones be made bread," said the adversary. The Master answered by quoting Deuteronomy 8:3. "Cast thyself down," continued the tempter. Jesus again quoted Moses, this time employing Deuteronomy 6:16. Satan offered Him the Kingdoms of the world. The final rebuff was taken from Deuteronomy 6:13.

A good system of Bible marking is a boon to soul winning and an aid to personal work. It offers a practical method for observing the exhortation of II Timothy 2:15.

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"Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be open at the Judgment, and be remembered forever. It involves the highest re-

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sponsibility, rewards the greatest labor, and condemns all who trifle with its holy contents."

A wide-margin Bible should be used for marking purposes if possible. Colored pencils should be used—not crayon. (Special "Bible-marking pencils," containing leads of three different colors are available at ten cents each . . . Defenders, Inc., Wichita.) Strive for neatness.

I. Memory Gems . . . "*Thy word have I hid in mine heart, that I might not sin against thee.*" Ps. 119:11.

Mark these passages with yellow pencil.

Joshua 1:8-9.
I Samuel 15:22-23.
II Chronicles 15:7; 16:9.
Job 19:25-27.
Psalms 1:3; 4:3, 8; 9:9; 16:11; 30:5; 37:4-9; 55:22; 66:18; 84:11; 103:8-18; 121:1-8.
Proverbs 3:5, 6, 9-12; 4:18, 23; 9:10; 15:1, 3.
Ecclesiastes 8:11-13; 12:1, 13, 14.
Isaiah 26:3, 4; 35:3-8; 40:28-31; 41:10; 52:7; 54:10, 17; 58:8, 11; 59:19; 60:1-3, 15.
Jeremiah 17:9, 10; 33:3.
Ezekiel 34:14-16; 36:25-28.
Hosea 14:5-7.
Amos 3:7; 5:24.
Micah 4:1, 2; 6:8.
Habakkuk 3:17-19.
Malachi 3:16, 17.
Matthew 11:28-30; 28:18-20.
Luke 6:38; 11:9-13; 24:46, 47.
John 3:7, 14-16; 6:37; 8:12, 31, 32; 14:27; 16:23, 33.
Romans 1:16; 5:3-5; 6:12, 13; 8:28, 38, 39; 12:1-2, 21; 14:16-17.
I Corinthians 2:2; 10:13; 15:19-26.
II Corinthians 5:10; 9:8; 12:9, 10.
Ephesians 5:15, 16; 6:10-18.
Philippians 4:6-8.
Colossians 3:1-4, 12-17.
II Timothy 1:12; 2:19; 3:16, 17; 4:7, 8.
Hebrews 4:15, 16; 7:25; 12:11.
James 1:5-8; 4:7, 8.
I Peter 1:6-9; 4:12-16.
II Peter 1:2-11.
I John 1:7-9; 2:15; 3:5, 6, 8.
Revelation 3:20, 21; 21:7.

II. Supreme Chapters . . . "*Thy word is a lamp unto my feet, and a light unto my feet.*" Ps. 119:105.

Mark these 52 chapters, one for each week of the year, by double stars at the beginning, underlining the most important verse of each chapter. Use black pencil.

Genesis 22 and 32.
Exodus 15 and 20.
Joshua 1.
I Samuel 17.
I Kings 18.
Job 23.
Psalms 23, 37, 51 and 91.
Proverbs 3, 4 and 31.
Isaiah 11, 35, 53 and 55.
Daniel 3 and 6.
Malachi 3.
Matthew 5, 13 and 25.
Luke 2, 15, 23 and 24.
John 3, 6, 8, 10, 14, 15, 16 and 17.
Acts 2, 8 and 26.
Romans 5, 8 and 12.
I Corinthians 13 and 15.
II Corinthians 4 and 6.
Philippians 3.
Colossians 3.
Hebrews 11.
I Peter 1.

I John 3.
Revelation 21.

III. Pungent Paragraphs . . .

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." II Tim. 3:16.

Draw a line around the entire paragraph. There is one for each week of the year. Use blue pencil.

Genesis 32:24-30 and 45:1-8.
Deuteronomy 28:1-6.
I Kings 19:4-8.
II Kings 2:9-12.
II Chronicles 1:7-12.
Psalms 4:5-8; 37:1-7 and 107:1-9.
Proverbs 23:29-35.
Isaiah 5:1-7; 5:18-23; 52:7-10; 58:8-12 and 61:1-3.
Matthew 6:9-15; 6:19-24; 6:25-33; 7:24-27; 11:28-30.
Mark 8:34-38.
Luke 1:46-55; 2:7-14; 10:30-37 and 11:9-13.
John 14:1-3.
Romans 3:10-18; 5:1-8 and 8:31-39.
I Corinthians 15:50-58.
II Corinthians 11:23-30 and 12:7-10.
Galatians 5:19-26.
Ephesians 2:1-10; 3:14-21 and 6:10-17.
Philippians 1:5-13 and 4:4-9.
Colossians 1:9-13; 3:1-7 and 3:12-18.
I Thessalonians 5:16-24.
I Timothy 4:6-16.
II Timothy 3:1-7.
I Peter 1:3-9 and 2:18-25.
II Peter 1:2-11.
I John 5:11-15.
Revelation 5:9-14; 7:9-17; 19:5-9 and 21:3-7.

IV. A Chapter A Day . . . *"O how love I thy law! it is my meditation all the day." Ps. 119:97.*

Worthwhile chapters to be read, one a day, every year. Place a star at the beginning and underline the key phrase of every chapter. Use red pencil.

Genesis 1, 2, 3, 4, 5, 6, 7, 8, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50.
Exodus 1, 2, 3, 4, 12, 14, 15, 16, 17, 20, 33.
Leviticus 26.
Numbers 11, 12, 14, 20, 22, 23, 24.
Deuteronomy 4, 5, 6, 7, 8, 9, 10, 11, 26, 28, 31, 32, 33.
Joshua 1, 3, 23, 24.
Judges 5, 6, 7.
I Samuel 1, 2, 3, 9, 10, 13, 15, 17, 18, 30.
II Samuel 3, 5, 7, 11, 12, 15, 18.
I Kings 4, 8, 11, 13, 17, 18, 19.
II Kings 22, 23.
II Chronicles 6, 7, 14, 15, 16, 22, 29, 30.
Ezra 3, 7, 8, 10.
Nehemiah 1, 2, 6.
Esther 7.
Job 1, 2, 14, 19, 23, 28, 29, 42.
Proverbs 1, 2, 3, 4, 6, 11, 16, 31.
Ecclesiastes 2, 11, 12.
Isaiah 5, 6, 9, 12, 25, 40, 41, 42, 43, 48, 49, 51, 52, 53, 54, 55, 58, 60, 61, 62, 63, 64.
Jeremiah 2, 17, 31, 33, 38.
Ezekiel 33, 34, 36, 37, 47.
Daniel 1, 2, 3, 4, 5, 6.
Hosea 13, 14.
Joel 1, 2, 3.
Jonah 1, 2.

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Micah 3.
Habakkuk 2, 3.
Zechariah 3, 4, 8, 9.
Malachi 3.
Matthew 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28.
Mark 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16.
Luke 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24.
John 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21.
Acts 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28.
Romans 1, 5, 6, 8, 12, 14, 15.
I Corinthians 2, 3, 10, 13, 15.
II Corinthians 4, 5, 11.
Ephesians 1, 3, 4.
Philippians 1, 2, 3, 4.
Colossians 1, 3.
I Thessalonians 5.
I Timothy 2, 4.
Hebrews 1, 4, 6, 11, 12.
James 1, 3.
I Peter 1, 4.
II Peter 1.
I John 1, 3, 5.
Revelation 1, 2, 3, 4, 5, 19, 20, 21, 22.

V. Great Psalms . . . *"The Lord is my strength and my shield; and with my song will I praise him." Ps. 28:7.*

Choose the two most inspiring verses in each of these fifty-two Psalms, one to the week for a year, and underline them with green pencil.

Psalms 1, 4, 5, 8, 9, 16, 18, 19, 22, 23, 25, 27, 31, 32, 33, 34, 36, 37, 39, 46, 51, 57, 63, 65, 66, 70, 71, 73, 77, 84, 86, 90, 91, 92, 96, 97, 103, 104, 107, 112, 116, 119, 121, 128, 135, 138, 139, 143, 145, 146, 147, 150.

VI. Promise Passages . . . *"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28.*

Print a capital "P" in the margin beside each of these verses which are arranged to effect a continuity of thought. Use blue ink with a sharp pen point.

Isaiah 60:1; 52, first third of 1 and first line of 2; 60:15, last half only; 58:8, 10, 11, 12.
Judges 6:12.
Deuteronomy 31:6-8.
Psalms 121:5, 7, 8.
Joshua 1:5, 9.
Ephesians 6:10.
Isaiah 40:31.
Jeremiah 33:3.
Psalms 84:11.
Revelation 3, second clause of verse 8, and first half of 10.
I Chronicles 16, first half a verse 9.
II Chronicles 15:7.
Isaiah 54:2, 3.
Ephesians 4:13.
Isaiah 62:3, 4, 5.
Psalms 4:3; 80:17; 1:3.
Ezekiel 34:14-16.
Isaiah 55:12-13.
II Peter 1:4.
Colossians 3:16.
II Corinthians 9:8, 11.
Ephesians 1:18, 19.
Psalms 36:8 and first line of 9.
John 4:14.
Ephesians 3:14-21.

VII. Life's Ministeries . . . *"For me to live is Christ, and to die is gain." Phil. 1:21.*

Underline these verses with blue pencil.

Job 29:12-21.
Psalms 126:3, 6.
Isaiah 32:2; 35:3-6.
Matthew 13:43.
Luke 6:31; 19:10.
John 15:14-17.

VIII. Life's Testimony . . . *"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.*

Underline these verses with blue pencil.

Psalms 55:17; 66:18-20; 132:12.
Isaiah 65:24.
Jeremiah 33:3.
Matthew 6:6; 7:7; 10:32.
Mark 13:33.
Luke 18:1; 22:4-46.
John 14:13, 14; 15:7; 16:23, 24; 21:24.
Romans 8:26; 10:9, 10.
I Corinthians 14:15.
I Thessalonians 5:17.
I Timothy 2:8.
II Timothy 1:8.
James 1:5; 5:13.
I Peter 3:12.
I John 5:14, 15.
Revelation 12:11, 17.

IX. Life's Trials . . . *"If the world hate you, ye know that it hated me before it hated you." John 15:18.*

Underline these verses with blue pencil.

Genesis 22:16-18.
Psalms 9:9; 103:13, 14.
Isaiah 26:3, 4; 41:10; 54: first clause of verse 17, run a line back to verse 10; 59: second half of 19.
Matthew 5:11.
Luke 6:22.
John 14:27; 16:33.
Romans 5:3-5; 8:28; 8:38, 39.
I Corinthians 10:13.
II Corinthians 12:9, 10.
Philippians 4:19.
II Timothy 1:12; 3:12.
Hebrews 4:15, 16.
I Peter 1:6-8; 3:14; 4:12, 13, 14; 5:7-10.

X. Life's Divine Guidance . . . *"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." John 16:13.*

Underline these verses with blue pencil.

II Chronicles 16:9.
Psalms 16:5-8; 32:8, 11; 37:23-25; 48:14.
Proverbs 2:6, 8; 3:5, 6; 9:10; 16:6, 7.
Isaiah 30:21; 42:16; 48:17 last half; 58:11.
John 14:26.
James 1:5.

XI. Life's Peace in God . . . *"Your life is hid with Christ in God." Col. 3:3.*

Underline these verses with blue pencil.

Psalms 103:10-12.
Isaiah 43:25; 48:22; 55:6, 7, 12; 57:20, 21.
Jeremiah 17:9; 32:38-41.
Matthew 11:28-30.
John 3:16; 14:27.

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II Corinthians 4:7-10.
 Philippians 4:7.
 Hebrews 7:25.
 I John 1:9; 2:15-17; 3:5, 6, 8.
 Revelation 3:20, 21.

XII. Life's Eternal Assurance . . .
"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
 John 3:16.

Shade these salvation verses lightly with red pencil.

Psalms 34:22.
 Isaiah 1:18; 43:11; 53:4-6; 55:7.
 Zechariah 13:1.
 Matthew 1:21; 18:11; 26:28.
 John 1:29; 3:3, 36; 5:24; 6:37, 40, 47-51; 10:29.
 Acts 4:11, 12; 10:43; 16:30, 31.
 Romans 5:1, 8, 9; 10: 9, 10, 13.
 I Timothy 1:15.
 Hebrews 7:25; 8:12.
 I Peter 2:24.
 I John 1:7; 2:1-3; 5:4-12

XIII. Life's Position With the Holy Spirit . . .
"I am the vine, ye are the branches." John 15:5.

Shade these deeper life verses lightly with green pencil.

Numbers 11:29.
 Psalms 51:10-12.
 Joel 2:28, 29.
 Matthew 3:11; 10:19, 20.
 Luke 3:16; 11:13.
 John 3:5-8; 14:16-17; 16:7-15.
 Acts 2:1-4, 17, 18.
 Romans 5:5; 8:15, 16, 23; 14:17; 15:13.
 I Corinthians 3:16, 17; 6:11; 12:13.
 Galatians 5:22, 23.
 Ephesians 4:4; 5:18.
 Titus 3:5-7.

XIV. Life's Temporal Blessings . . .
"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33.

Shade these promise verses lightly with brown pencil.

Leviticus 26:3-12.
 Deuteronomy 10:18.
 Psalms 37:3, 25; 91:10-12; 103:5; 121.
 Proverbs 9:9, 10; 11:25; 12:21; 19:17.
 Isaiah 1:19; 33:16; 58:11.
 Nahum 1:7.
 Matthew 4:23, 24; 6:8, 11, 25-34.
 Acts 5:14-16.
 Romans 8:28.
 II Corinthians 9:10.
 Philippians 4:19.
 Hebrews 13:5.
 James 5:14-16.
 I John 3:22; 4:18.

XV. Life's Knowledge of the World to Come . . .
"Set your affection on things above, not on things on the earth." Col. 3:2.

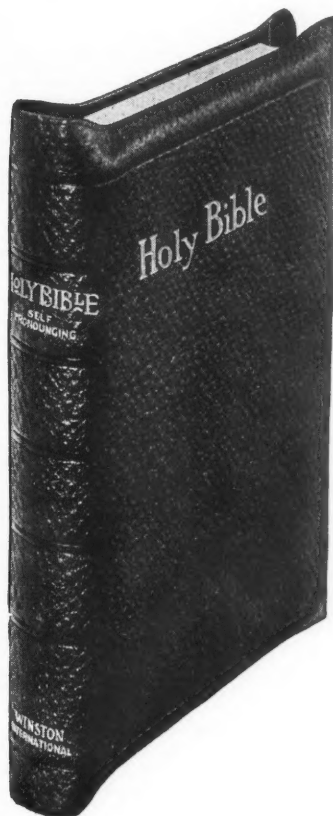
Shade these verses of hope lightly with purple pencil.

Job 19:25-27.
 Psalms 16:10-11; 17:15; 102:27-28.
 Isaiah 25:9.

—Turn To Page 22.

Announcement

The regular price of this Red Letter, Teachers' Edition, Bible . . . is \$9.75. We have been able to secure 50 copies at a reduced price, so they can be delivered postpaid for only \$5.00, while the supply lasts. It is a pleasure to pass this saving along to Defender readers.



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SPECIMEN OF TYPE

MAJ 11. *Christ rideth into Jerusalem.*
CHAPTER 11.

A. D. 1 *Christ rideth into Jerusalem; 12 curseth a fruitless fig tree; 21 silenceth the priests.*
CHAI
a Act. **AND** when they came nigh to Jérusalem, unto Bèth'phagè and Bèth'an-ny, at the mount of Olives, he sendeth forth two of his disciples.
b Ju. 2 And saith unto them,
c Ma.

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Daniel 12:2.
Matthew 5:5; 22:30-32.
Luke 14:14.
I Corinthians 15:20-26, 42, 55.
II Corinthians 4:18; 5:1-10.
I Thessalonians 4:13-18.
Hebrews 1:10-12; 12:26-28.
II Peter 3:10-14.
Revelation 7:9-17; 20:6; 21:1-7; 22:3-5.

GOD'S ANSWERS TO HUMAN EXCUSES

1. I would have to give up too much. Mark 8:36; Luke 18:28-30; Romans 8:32.
2. I am afraid I could not hold out. I Corinthians 10:13.
3. I will wait a little longer. Matthew 24:44; James 4:13, 14.
4. I am waiting to feel right. Matthew 9:9; John 5:24.
5. I have sinned away my day of grace. Mark 2:17; John 6:37.
6. I have tried before but failed. I John 1:9; 2:1.
7. I am better than some church people. Luke 16:15; James 2:10.
8. There are too many hypocrites in the church. Romans 2:1-11; 14:12.
9. How can I learn to believe? John 1:12; 7:17; Romans 10:17.
10. How may I know that I am saved? I John 4:13.
11. Scientific theories have troubled me. I Timothy 6:20.
12. My relatives oppose my being saved. Matthew 10:37-39.
13. I am afraid I will come to want. Philippians 4:19.
14. I cannot believe what I cannot understand. John 7:17; I Corinthians 2:9-16.
15. I cannot make a full surrender to Christ. Luke 9:24, 25.
16. The Christian life is too hard. Matthew 11:30; I John 5:3.
17. When no reply is made. Hebrews 2:3.

AN ASTOUNDING FACT ABOUT THE BIBLE

The Bible is in reality a library of sixty-six books. They were written by forty different men, covering a period of approximately sixteen hundred years. The writers came from many different walks of life. They were widely sepa-

rated by time and geography. Yet their thoughts blended perfectly. Their words harmonized to tell the same sublime story.

A large number of other books existed simultaneously with those that later came to comprise the Bible. Human writings competed with the inspired documents of both Old and New Testament times. Much sorting had to be done. The sixty-six books as we have them today were selected through a process of elimination.

Divine guidance is suggested by the selection. Concepts, originating beyond human levels of intelligence, took form in the minds of persons entrusted with the responsibility of preserving the records. There always has been an inner light to direct men who yield to the will and purposes of God.

Most of the writers never met the others. But no contradictions are found in what they penned. This astounding fact can be explained only on the grounds, that back of the mind of each writer was the Holy Spirit, guiding the group as a whole.

Cured of Skepticism

BACK in the days of America's youth, the son of a Massachusetts Minister enrolled at an eastern university. From childhood he had stumped experts with his intellectual brilliance. No one was surprised when, a few months before his twentieth birthday, he was graduated with highest honors.

The father was proud of his son. But with that pride had come a greater mingling of sorrow — for at the university the young man had lost his faith through the companionship of his campus buddy, a young skeptic who scoffed at the Bible, the blood and deity of Jesus Christ.

He had intended to be a Minister like his father, but instead joined a theatrical

party. He worked hard to make a success on the stage, but remained dissatisfied.

Meanwhile, he had lost contact with his campus crony, or perhaps would have sought him out and given him a verbal lashing for the failure that seemed more and more related to his departure from his father's faith.

At last he grew so tired of theatrical work that, typical of the prodigal, he decided to go home. It was in the days of the stagecoach, which made it necessary to stop overnight at a country inn.

Glad though he was to be going home, he did not sleep well that night, for someone across the hall was in great agony. Upon inquiring he learned that an atheist lay dying, crying in despair as he faced eternity.

The atheist died during the night. But before he was removed from the inn, the young traveler discovered that the dead man was his college chum who had so arrogantly disputed the teachings of the Bible.

Horried, the young traveler turned to the Lord for forgiveness of his sins.

His name, by the way — Adoniram Judson, one of the greatest missionaries of all time!

—Norman E. King.

Lifting Anchors

The sailing of a ship always reminds me of death and of the second coming of Christ. In fact, Paul used this metaphor regarding himself for the background of his words, "The time of my departure is at hand." The more literal translation reads, "The time for me to lift anchor and sail away is at hand."

But on such an occasion one feels his sense of loneliness keenly, just as I think he will when his ship is leaving the docks of earth for the harbor of heaven. But since Jesus will be my Pilot, I have no fear but that the landing will be safe and sure.

—J. B. Chapman.

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RED "RIGHTS"

Charles Hall Davis . . . Attorney . . . Petersburg, Virginia

"Can the Communist claim the right to be safeguarded in his efforts to undermine the spiritual foundations of Americanism?"

QUERY: Does the Constitution of the United States guarantee to safeguard the free exercise of irreligion, or of atheism (or of Communism, which is based on atheism) in this Country?

Can the Communist claim the right to be safeguarded in his efforts to undermine the spiritual foundations of Americanism and to destroy the American Republic, under the constitutional provision forbidding the Congress to pass any law "Prohibiting the free exercise of religion; or abridging the freedom of speech or of the press?"

The Federal Constitution forbids the Congress to pass any laws prohibiting the free exercise of religion; but Congress is not forbidden to pass laws prohibiting the free exercise of irreligion or of atheism; and the National Constitution imposes no limitations on the exercise by the respective States of their reserved powers in reference to religion.

The word "religion" occurs in the Constitution of the United States only once; namely, in the first amendment (the first section of the Federal Bill of Rights) the first clause of which reads as follows:

"Amendment I: Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press."

Nowhere in the Constitution do the words "freedom of religion," or "religious freedom," or any phrases of similar import, occur. The only constitutional guaranties of freedom of religion are embraced in these words of the first amendment, which do not positively guarantee anything to the individual citizen, their only significance is that they forbid the Congress to do either of two things, namely:

"Congress shall make no law (a) respecting an establishment of religion, (b) or prohibiting the free exercise thereof."

These words impose limitations on the powers of Congress. By reason of these inhibitions, Congress cannot enact any law creating an "established Church,"

such as exists in England where the Anglican (Episcopal) Church is supported by the state; or in many European countries where the Roman Catholic Church is similarly supported by the state. Similarly, by reason of these limitations on the powers of Congress, it can make no law "prohibiting the free exercise of religion."

There is no inhibition on the Congress about passing any laws that it may deem proper and necessary prohibiting the free exercise of "irreligion," or of any belief which, if allowed to be freely exercised, might undermine the spiritual foundations of Americanism, or which might tend to destroy the Republic.

The Declaration of Independence, which, as the Supreme Court has said, laid the foundations of American government, declares that "all men are created equal and are endowed by their Creator with certain unalienable rights," and "that to secure these, governments are instituted among men, deriving their just powers from the consent of the governed."

Under Americanism, human rights are the direct gift of God; and being derived from this supreme source, human beings cannot be justly deprived of them by any human institution—government or other—but just government must secure them.

Hence, under Americanism, government cannot prohibit the free exercise of religion, or of belief in God; but while, under Americanism, a man can believe whatever he pleases, and has the right to believe that there is no God, yet he cannot be permitted to so exercise his disbelief in the existence of a God as to openly attack and seek to destroy the idea that there is a God, and thereby deny the existence of the divinely bestowed

rights on which Americanism is based, and on the existence of which rests his right to believe what he pleases.

Americanism forbids the Congress to prohibit the free exercise of religion. An American citizen can worship such God as he pleases, and freely exercise his religion; because God has given him the right to do this. But he cannot deny the existence of any God, and so exercise his disbelief as to wipe out the individual God-given inherent rights of himself and of all other American citizens, and thus destroy the foundation principals on which the entire structure of Americanism has been reared.

American Government is not in any way committed to the protection of any citizen in efforts to destroy the political theory and plan, under which he claims the right of individual and political liberty. He cannot assert his right to freedom, and at the same time deny that the Being through whom he claims the right, does not exist, and never has existed.

Americanism guarantees absolute and unlimited freedom of belief and opinion to all its citizens; but it does not guarantee unlimited freedom of action in the exercise of those individuals beliefs, if that freedom of action or exercise is to be used to defeat the very rights which are asserted. Unrestricted exercise of any right is license and not liberty.

The right to believe what one chooses is unquestioned. But the exercise of that right must not be such as to defeat the similar and equal rights of others; nor may it be so exercised as to jeopardize the existence of government and the safeguarding of the equal rights of others, or to undermine the entire structure of liberty on which the existence and protection of human rights is based.

Government's duty is to protect and preserve its own existence; and it owes no obligation to protect any one in such exercise of his alleged rights as will destroy the very government under which he claims the authority to exercise those rights.



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FOREIGN MISSIONS

"An Israelite In Whom Is No Guile!"

By Rev. Bernard Stanton

THE WORDS which appear in the title of this article were addressed by the Lord Jesus Christ to Nathanael—a man about whom the New Testament says very little. In fact, this man is mentioned only in John's Gospel . . . but the record that we have, although meager, is very good.

At the time of their first meeting, the Master saluted Nathanael with the words, "Behold an Israelite indeed, in whom is no guile!"

It appears that after John the Baptist proclaimed Jesus to be the Lamb of God, He was minded to turn toward Galilee. Philip, who had just become a follower, hastened to Nathanael to inform him that the Messiah had appeared.

At first Nathanael was skeptical. Could any good thing come out of so small and inconsiderable a place as Nazareth? He accompanied Philip, however, and Jesus' introductory words had a disarming effect.

This elicited an inquiry from Nathanael, as to how Jesus was able to thus examine a man's inner nature, at first glance. The answer, "Before that Philip called thee, when thou wast under the fig tree, I saw thee," proved even more startling.

It is inferred that the fig tree was beyond the range of human visibility, out of sight and perhaps some distance away, and yet Jesus saw him. At any rate, there was something so extraordinary about the incident, that Nathanael discerned the supernatural character of the

One who had addressed him.

* * *

DR. JACOB ROSENTHAL, whose missionary work among Jewish people, the Defenders' organization has supported for several years, was recently a guest at Wichita headquarters.

As our friend entered Dr. Winrod's office, the two men embraced. They had not seen one another for some time. While

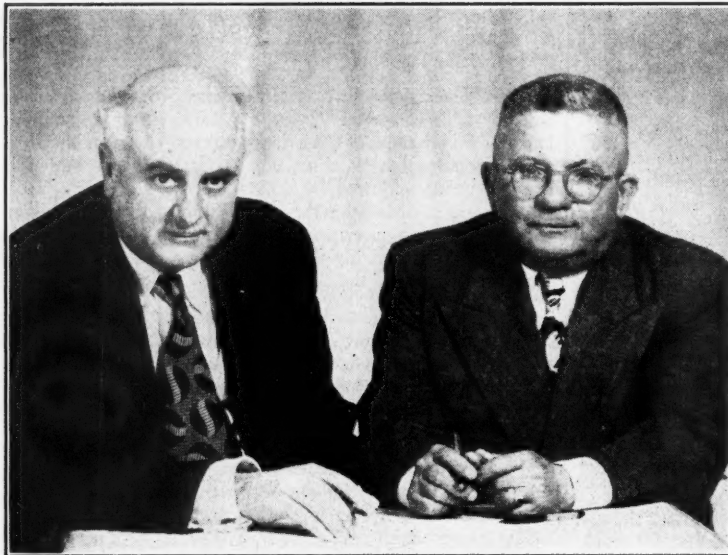
leaders of Jewish organizations began publicizing the charge that those who witness to the love of Christ among them, are practicing anti-Semitism.

Dr. Rosenthal engages in no fanfare or theatrics. He makes no exaggerated claims. His reports are plain, matter-of-fact statements, brief and to the point, telling of work done and souls saved. He is an honest man.

Traveling from city to city, Dr. Rosenthal talks directly to Jews regarding Christ, instead of talking about Jews before Church audiences. He says: "I speak to them in their own language, which they appreciate."

Gentile Christians who try to do this kind of missionary work are handicapped at best. Jews generally shy from them through suspicion and think they are simply doing something to make a living.

"The veil upon their heart," which Paul describes in II Corinthians 3:15, still exists. This clouds their understanding and causes them to do many dangerous and



Dr. Winrod and Dr. Rosenthal

they exchanged hearty handshakes, Dr. Winrod quoted the words of Christ to Nathanael and applied them to his friend. No one who knows Dr. Rosenthal well, will say that the appellation was an exaggeration.

Winning Jews to Christ is generally regarded as the most exacting type of missionary work known to the Church. The task has become even more difficult since

foolish things.

Dr. Rosenthal does not consider a Jew genuinely converted until his mind is enlightened, as to the true nature of Christ's person . . . and until his will becomes operative to the point of whole-hearted and unreserved acceptance. The seeker is also made to understand that the decision will mean hardship and persecution from his own people. Then the faith-

ful missionary tries to keep in touch with each convert, if not through personal contact, by correspondence.

He has kept an exact count of every convert made in 21 years of constant, consistent witnessing, and the number to date is 492—perhaps the highest average of any missionary to the Jews in the United States.

Converted Jews who travel, holding meetings with Church congregations, actually win very few souls to Christ. Their ministries are primarily to Christians.

Dr. Rosenthal's conversions are always in the nature of "hand picked fruit." This is the only way to really evangelize the Jews. There is no "guile" about him or the methods he employs in the service of the Christ.

He believes that a Jew must accept Christ the same way as any other nationality. "Jesus Christ of Nazareth . . . there is none other name under heaven given among men, whereby we must be saved." Acts 4:10,12.

* * *

DR. ROSENTHAL was born in 1890 of strict orthodox parents in New York City. He grew up and was educated in all the beliefs and traditions of Judaism (the barren fig tree of Matthew 21:19). He was trained to become a rabbi.

After being married to a girl chosen by his parents, he was installed as rabbi of Pike Street Synagogue in Lower Manhattan. His rabbinical service covered a period of almost 20 years.

He became a new creature in Christ on February 2, 1928. A Christian nurse led him to the Saviour as he lay on a hospital bed. Soon thereafter, he secured a New Testament. His studies included a comparison of certain passages with the fifty-third chapter of Isaiah. He says:

"I was afraid to tell my wife and mother-in-law, who was in the house at the time. But next day, my wife caught me in the act of reading the New Testament. She inquired if I believed what I

was reading. I confessed to her that I had trusted Jesus as the Christ. She immediately left me and never returned."

He left New York, carrying with him the precious Testament, which had become his most cherished possession. After being baptized a short time later in the State of Texas, he was ordained to the Baptist ministry. Knowing that his loved ones back in New York were lost, he returned to preach Christ to them. They promptly had him arrested on the charge of disorderly conduct.

Dr. Rosenthal has had many unpleasant experiences and suffered great hardship for Christ's sake. Some of his trials parallel those endured by the Apostle Paul. He has been left for dead twice—beaten unconscious with a blackjack once, and thrown from a speeding automobile on another occasion.

The latter incident occurred on a highway near Cairo, Illinois when angry Jews to whom he had preached Christ, left him to die in a deep ditch filled with mud. Bones were broken, but he was rescued in the nick of time.

Our friend bears many scars in his body from persecution at the hands of kinsmen. He was cast out by his family, divorced by his wife who married another man, has often gone hungry and almost naked, and suffered all kinds of abuse for the cause of Christ.

In the South he nearly died of starvation and exposure, being too proud to beg and unwilling to ask the Jews to take him back. He has a bad case of asthma today as a result of this experience. In Louisiana he was attacked by a Jew with a meat cleaver and still carries scars of this assault. Recently in New York City, after being invited by a previous Jewish convert and gaining the privilege of preaching a sermon at a Jewish wedding, his ribs were broken by Jews who took offense at the message.

Soon after his conversion, a group of Jewish leaders tried to buy him back into Judaism. The experience causes one to think of Christ's temptation in the wilderness, when Satan offered Him the king-

doms of the world. A large sum of money was placed on the table before him. He only needed to recant by saying that Christ was a bastard, in order to claim the entire amount.

Jews have caused him to be arrested eleven times, but he has won every case. In Lubbock, Texas he was accused of slandering his race, but gained an acquittal. He has been tried for vagrancy, as a public nuisance and on other charges, but never convicted.

Recently in the city of Denver, two prominent Jews, one the head of a Jewish hospital and the other a leader of a Jewish lodge, cursed Dr. Rosenthal. One of them dropped dead soon after, and the other was violently murdered during a noon-day attack on his own store.

He constantly receives threatening telephone calls, and his enemies have tried to intimidate him at all hours of the night. But such experiences confirm his faith in the Scripture, "If we suffer, we shall also reign with him." He is not afraid to preach the Gospel to anyone, "even if I am shot down by a machine gun," to use his own expression.

None of his trying experiences have made him bitter. He is a sweet-spirited, gracious Christian brother, engaged in a highly important ministry for the salvation of lost and perishing souls. The prayers of Defender readers everywhere are solicited in his behalf.

* * *

THIS MAN OF GOD is a member of the Central Baptist Church . . . Little Rock, Arkansas. This congregation has often befriended him and contributes regular offerings to help with his work. The Missionary Department of the Defenders' organization also sends him a contribution every month.

An offering blank is provided on this page, for friends who wish to have a part in his work.

Our brother recently received a Doctor of Divinity degree, from the Defenders Theological Seminary, of Puerto Rico. He says: "Jacob Rosenthal is a convict for Jesus" . . . and considers himself, as did Paul, a bondsman to the Saviour.

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BOOK REVIEWS

RUMANIA UNDER THE SOVIET YOKE

By Reuben H. Markham . . .
Published by Meadors. 601 pages,
cloth bound, price \$4.00.

THIS IS a huge tome, printed on high-grade eggshell paper, almost two and half inches thick . . . approximately 220,000 words. Resentment is kindled in the heart and mind of the reader, as he learns what the Communists have done to Rumania—and the ruthless methods they employed in attaining their diabolical ends.

Thirty-two chapters are used to tell the sober, detailed story of what happens to men and women when a country is taken over by Bolsheviks. The book tears aside the iron curtain.

A regime, made up of alien enemies, is trying to de-humanize 16-million people. The process presents a perfect illustration of how a "proletarian dictatorship" operates. Rumania's subjugation is one of the awful tragedies of current history. The reader sees the actors in this terrible drama as they move across the stage, some to positions of tyrannical power . . . others, the true religious and patriotic Rumanians, to dungeons, slave labor camps and firing squads.

The Author, a Kansan by birth, went to the Balkans as a missionary 30 years ago. He edited a religious publication and later entered the field of secular journalism. He was deputy director of the Office of War Information during the last war. The red army expelled him from Rumania in 1946.

"Rumania Under the Soviet Yoke" tells how a Jewess, assisted by three men, run the country, taking orders from Moscow. The following is quoted from the fifteenth chapter:

"The Red Army brought to Rumania, in the uniform of a Soviet Army General, the Rumanian-born Soviet citizen Ana Pauker. She served as the main liaison agent between the Kremlin and the conquered land and became the most powerful figure of non-Russian origin in the land. Later she shared her solitary pre-eminence with three others.

"Mrs. Ana Pauker is large, heavy and unprepossessing, with no spark of attraction in her ugly features. Her manners add to her coarse exterior. She seems to want to appear tough. She has debased plainness to repulsiveness. Her lips protrude from her broad face; her hair hangs down in strings, which she keeps brushing back from her low forehead."

Ana Pauker is the daughter of a rabbi named Rabinsohn who now resides in Palestine.

Persons wishing to know what will happen to the United States, if the leftists of the Country ever gain power, should read Mr. Markham's gripping book.

MOSCOW MARCHES ON IN HOLLYWOOD

By Myron C. Fagan . . . Published by Cinema Educational Guild. 36 pages, art covers, 50 cents.

THE organization that publishes this demolishing message, is engaged in a specialized type of public service. Its major objective is to expose and help purge the motion picture of Communism.

Mr. Fagan, national director, says: "The Cinema Educational Guild is organized to combat Communism in Hollywood." The present brochure contains the complete text of an address he delivered before a recent gathering sponsored by the organization in Los Angeles. It leaves no doubt but what the speaker knows Hollywood from the inside. He is a well known playwright.

There is dirt in these pages, because

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they deal with conditions in the dirtiest spot of the United States. Sodom and Gomorrah had nothing on Hollywood!

Mr. Fagan says Stalin promised Eric Johnston that Moscow would buy the right kind of pictures for use in Russian theaters . . . that Jimmie Fidler should be given a hand for his daring pro-American broadcasts from Hollywood . . . that five days after the Cinema Educational Guild protested against the nation-wide treason tour of Tovarish Shostakovich and a group of American reds, the State Department ordered arrangements cancelled . . . etc.

Because motion pictures wield an influence upon so many millions of people, enemies of Christ and Country have put forth a determined effort to pervert them. Mr. Fagan's book gives effective resistance to this evil.

CASE AGAINST THE WORLD COUNCIL

By Dr. Chester E. Tulga . . . Published by Conservative Baptist Fellowship. 61 pages, price 25 cents.

ON AUGUST 23, 1948, a group of Protestant churchmen issued a statement at Amsterdam, Holland declaring that the World Council of Churches "is hereby officially constituted."

The leftist section of the religious press (notably the *Christian Century*) stated that representatives of 135 churches were present. Sixteen others accepted invitations but sent no delegates. A total of 450 delegates were expected but only 352 arrived. The Roman Catholic Church was invited to participate and refused.

The Southern Baptist Convention, the Lutheran Missouri Synod, and numerous fundamental religious bodies of America, were not represented. Dr. Tulga insists that the scheme was fostered by "professional ecclesiastics" at the top, whose views on politics and religious belief, do not correctly reflect the sentiments of the great body of professed believers.

Hysteria and sentimentalism have been omitted from these pages. The Author confines himself to hard facts. He reduces the whole argument against the

Books reviewed in this Department may be ordered from Defenders, Inc. . . . Wichita, Kansas.

World Council to a minimum of words. He takes the organization apart, examines its works and shows what makes it tick.

The book is divided into six sections: (1) Amsterdam 1948 (2) World Council: Its Doctrinal Basis (3) Trends Toward the Coming Superchurch (4) World Council and the Local Community (5) Its Statement on Communism and Capitalism and (6) The Spirit of Amsterdam.

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Teacher's Manuals are available for each of the three above divisions at 60 cents. The price of the pupil's books is 36 cents each.

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"BOSS" AND HIS MISSION

By Lee B. Inman . . . Published by the Author. 144 pages, art covers, price \$1.00.

THIS BOOK is a tribute to the memory of the late Mel Trotter, famous mission worker and evangelist, who devoted his life to helping lift down-and-outers.

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terest of every reader. Part Two contains special tributes written by men who worked with Mr. Trotter and knew him well . . . Homer Rodeheaver, Homer Hammontree, C. A. Blackmore, G. Campbell Morgan, Dr. Harry A. Ironside, and others.

"Some of his converts preferred to call him 'Brother Mel.' Those close to him never called him 'Mister' except when speaking to strangers. Quite often it was just plain 'Mel,' but the common term around the Mission at Grand Rapids was 'Boss.'" (From the first chapter.)

Mr. Trotter's life was a miracle of grace. Saved from the depths of sin, he enjoyed newness of life in Christ. His preaching contained an appropriate emphasis upon experiential religion. Mr. Inman's book goes beyond biography and sounds a note of evangelism much needed today. It takes the supernatural content of Christianity for granted, and shows what results, quite naturally, where the Gospel is faithfully preached. There is but one remedy for sin and this book explains it!

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SUNDAY SCHOOL

Lesson Number 1

June 19, 1949

VICTORY OVER THE GRAVE

Mark 16:2-7; John 21:3-12

MEMORY TEXT: "O death, where is thy sting? O grave, where is thy victory?" I Corinthians 15:55.

(1) The Key Word of the Lesson is "Risen."

Evidence for the resurrection of Christ from the dead is overwhelming. Life after death is a certainty, for the reason that our Lord came back from the grave. This offers convincing answer to the question, "If a man die, shall he live again?"

The Gospels tell us that on the first resurrection day, He was seen at least five times. Mary saw Him while in the garden. After that, He appeared to the women who were on their way to tell the disciples about the empty tomb. During the same day, He was seen by Peter while alone, by the disciples on the Emmaus road, and late at night by the eleven.

The two words, "and Peter," speak volumes. Gregory says: "If the angel had not named Peter, he would not have dared to come among the disciples. Therefore he is specially named, lest he should despair on account of his denial."

The angelic visitor was apparently acquainted with the stress, which had torn the apostolic group, over Peter's embarrassing denial. We must assume that he was bringing the Lord's personal message, which included the invitation "and Peter." It is not implied that Peter ceased to be a disciple by his denial . . . but lest remorse drive him to despair, he was given special encouragement and assurance of forgiveness.

(2) The Key Verse is Mark 16:4.

"And when they looked, they saw that the stone was rolled away: for it was very great."

Are we conscious of barriers, obstacles and hinderances to our spiritual progress?

Do problems seem too complex for solution? Is our pathway often blocked?

The stone was "very great," but God's power was greater. The mouth of the tomb was sealed by Roman authority, but it opened with perfect ease.

Got any rivers you think are uncrossable?
Got any mountains you cannot tunnel through?
God specializes in things thought impossible,
And He can do what no other power can do.

On reaching the tomb the women found that the difficulty had vanished. The stone had been removed by an unseen hand. Multitudes since then, when faced with appalling circumstances, have advanced in the line of duty and found the stone "rolled away."

(3) The Key Fact is that we shall partake in His Resurrection.

The departure of early Christians from this life was not a plunge into the dark. To them, death was a portal through which they stepped into a better world. The resurrection of the Saviour was fresh in their minds. He was the great example, "the firstfruits of them that slept." Their existence beyond the grave was assured by His triumph over the tomb.

The texture of the saint's resurrection body is to us, at this time, a mystery. Whether the glorified body will partake of chemical elements necessary to house the soul now, no one can tell. It will be a "spiritual body."

John says: "It doth not yet appear what we shall be: but . . . we shall be like him." This assurance is sufficient to satisfy the believer.

Lesson Number 2

June 26, 1949

AN EVER PRESENT HELP

Matthew 28:18-20; Acts 1:4-14

MEMORY TEXT: "I will never leave thee, nor forsake thee." Hebrews 13:5.

(1) The Key Word of the Lesson is "Teach."

This lesson is concerned with the continuing ministry of Christ in the world, between His first and second comings. It would be appropriate as an introduction to the book of Acts.

Jesus bequeathed a priceless legacy to the Church. We possess "the riches of his grace" . . . "the riches of the glory of his inheritance in the saints" and . . . "the unsearchable riches of Christ."

These riches were to be distributed among all who would accept, "both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Thus the work of the Christ was to continue through the lives of twice born men and women who comprise the Church.

His personal *ministry* is exercised as the Advocate of the saints at the right hand of the Father. His personal *presence* is made real on earth by the Holy Spirit. These mystical truths are "foolishness" and unintelligible to the world, but dear to the hearts of spiritually-minded believers.

To bring this light to mankind was the responsibility Jesus laid upon the disciples when He gave the Great Commission. Our key word, "teach," is derived from the Greek verb "matheteuo" which means "to make disciples." This is more forceful than to "teach," because teaching is often lightly considered and frequently rejected.

(2) The Key Verse is Acts 1:8.

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses . . . unto the uttermost part of the earth."

Matthew Henry says: "But ye shall receive the power of the Holy Ghost com-

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ing upon you, and ye shall be animated and actuated by a better spirit than your own (so it may be read)."

Let it be noted that these people were to be baptized with the Holy Ghost for service—not merely to gratify the flesh with a new sensation. The *uplook* toward heaven was to have the effect of broadening their *outlook* toward humanity. The new experience was to qualify them to become the best possible witnesses.

Some would be conscious of stronger faith, others of warmer love, and others of greater zeal. But all would be aware of *power*, and power of such a divine quality that witnessing for Christ would become the dominant passion of their lives.

Our efforts may sometimes seem weak and impotent. Human nature is frail at best. Visualize a little magnet. It can scarcely lift a pound. But when connected with a dynamo, it can lift a ton. Our lifting power for Christ depends upon connection with the Holy Spirit. "Ye shall receive power, after . . ." entering into an experiential relationship with the Third Person of the eternal Trinity.

(3) The Key Fact is that we are expected to be Witnesses.

Someone has imagined Christ standing on Olivet bidding farewell to His friends, instructing them in the language of today's Lesson, to go and disciple the nations. Then the distance between His feet and the ground widens. Beyond the range of human vision, He is received by welcoming angels.

They inquire regarding the program that He left on earth for world evangelization. He tells them of instructing the group below to go and win others . . . who will in turn win others . . . so that down in the twentieth century, millions will be *going with the Gospel*.

Angels inquire what kind of a plan He has left to fall back upon, in the event that His friends fail to go. He answers that there is no alternative, no other plan! The disciples on Olivet and those of the twentieth century, *simply must go*.

Lesson Number 3

July 3, 1949

OUR SCRIPTURAL HYMNBOOK

Psalms 1; 67; 100

MEMORY TEXT: "All thy works shall praise thee, O Lord; and thy saints shall bless thee." Psalm 145:10.

(1) The Key Word of the Lesson is "Sing."

The book of Psalms is a collection of lyrical poetry which grew out of the spiritual experiences of various Old Testament characters. The word "Psalm," which comes from a Greek word, *psalmos*, means a poem sung to the accompaniment of musical instruments, or in our modern vernacular, a song.

It is very likely that the Psalms constituted the hymn book for Solomon's temple, and probably for the second temple of Zerubbabel as well.

David is credited as the composer of seventy-three of the Psalms. Asaph, a contemporary of David and celebrated poet and musician, authored twelve. Two are ascribed to Solomon—the seventy-second and the hundred twenty-seventh. Moses is believed to be the author of the ninetyeth Psalm. Fifty are anonymous.

The Psalms, as we have them today, were written over a period of at least ten centuries . . . from the time of Moses down to the post-exilic Psalms, some of which may be quite late in Old Testament history.

David, of course, is the composer of greatest importance. He was a skilled musician, and a poet of technical ability (II Samuel 1:19-27). He possessed a vivid imagination and deep feeling. The experiences through which he passed were such as to stimulate poetic expression. Literary critics, who deny any Christian loyalties, are nevertheless forced to admit the superiority of the Psalms. One of them has referred to the Psalms as the most noble and dignified of all poetic literature.

Defender . . . 29

The rich passages of faith in God's goodness and wisdom, the acknowledgment of His glory and power, the confessions of human need, found in the Psalms, possess teaching value hardly estimable. Certain elements will be found which fall below the Christian level, particularly in the imprecatory Psalms, but the child of God can distinguish them and retain the abiding values.

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(2) The Key Verse is Psalm 67:2.

"That thy way may be known upon earth, thy saving health among all nations."

This short Psalm contains a message of hope for better days on this earth. It is prophetic of the time when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Men will not always rebel against God. The nations will some day come to their senses. Verse six speaks of a plenteous harvest and this typifies future spiritual blessing during the millennial age.

(3) The Key Fact is that God's children have something to sing about.

Ancient Greeks attached a different meaning to the word "music" than we do today. It meant culture to them. When a youth finished his education, he had attained music. The term has a broader meaning to us—namely, the expression of emotions resulting from inward joy or sorrow. There are songs of both sadness and gladness.

The true Christian has adjustment to God. He is in tune with the Infinite, having found the all-encompassing source of harmony and order. This provides music for the heart!

The Old Testament says that the "stars sang together." A correct rendering of the Hebrew word would be, "vibrated."

Vibration is music. The life "hid with Christ" literally vibrates in unison with God.

Lesson Number 4

July 10, 1949

SINGING TRAVELERS

Psalms 120 to 134

MEMORY TEXT: "I will lift up mine eyes unto the hills, from whence cometh my help." Psalm 121:1.

(1) The Key Word of the Lesson is "Joy."

The fifteen Psalms, 120 to 134 inclusive, are known as the "Songs of Degrees" or "Songs of the Goings Up." Biblical scholarship says that each Psalm originally constituted a separate hymn book. Aside from the 132nd, they are brief messages of praise that could be sung in a matter of minutes.

They were sung by pilgrims in caravans, going up to Jerusalem for religious observances. Each song is characterized by eloquence, beauty and charm, written to express the purest emotion and deepest adoration of man for his Creator. The singers had an exalted conception of God and stood with awe in His presence.

Other passages of Scripture tell how the pilgrims had the habit of singing as they traveled: "Ye shall have a song, as in the time when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of

the Lord, to the mighty One of Israel." Isaiah 30:29. "I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday." Psalm 42:4.

There is an analogy between these travels and the journey of Christians through this life. We are "strangers and pilgrims on the earth." (See Hebrews 11:13 and I Peter 2:11.)

Paul said: "Our conversation is in heaven." Correctly translated, the word "conversation" means "citizenship." The Christian's home and native land is heaven. He merely travels through the present earth-life. And he goes on his way singing, rich in the joy of salvation.

(2) The Key Verse is Psalm 122:1.

"I was glad when they said unto me, Let us go into the house of the Lord."

Dr. A. F. Kirkpatrick says: "The home of the author of this psalm was in the country at a distance from Jerusalem, and the psalm itself may best be explained as the meditation of a pilgrim who after returning to the quiet of his home reflects upon the happy memories of his pilgrimage."

The "house of the Lord" was a precious place to the man who penned this Psalm. He had great respect for the premises. Christians of our day can learn a needed lesson from his attitude. Our churches are too often desecrated by worldly things that could better be left outside.

Worship should be even more meaningful to us than the psalmists of ancient times, because we worship the Redeemer to whom they merely looked forward through types, symbols and ceremonies.

(3) The Key Fact is that our public worship should be systematized.

"It is not enough that we go to church week by week, with the vague sense that it is seemly and right and safe for us to go, our minds at best being passive, receptive, prepared to take what may come. We ought, on the contrary, thus publicly to wait upon God week by week, in a definite frame of mind, with certain precise ideas of what we mean.

"When all is said, the public worship of God is for those who are glad to take

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How the public was deceived about FDR's health . . . Page 285.

How the law was violated when FDR was buried without an autopsy . . . Page 288.

How Elmer Davis of the OWI, broadcast daily to soldiers the falsehood that FDR lay in state and that great throngs were viewing his body . . . Page 288.

Whether there is a possibility that a "stand-in" campaigned and was reelected in place of FDR in 1944 . . . Page 286.

The American people need to know the hundreds of important facts contained in these pages, so they will never again allow themselves to be deceived . . . Exactly how did FDR die? Many believe Dr. Josephson has the answer.

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part in it. My point is that we should all be glad. The Church is for those who are glad to come, glad for certain deep and unquenchable reasons.

"To me, there is one reason why we should all of us cherish this beautiful and holy practice, apart from the fact that it has come down to us with the sanction of our history, and that is that we are trustees who must not squander the spiritual deposit which we received from our

fathers. The reason which is in my mind, is this: In the public worship of the Church we claim our place and our portion with God our Father.

"In the world we may have no place, we may be nobody. According to its standards we may have failed. But here, in the House of God, we are what we are in the faith and hope and love of Christ Jesus."—John A. Hutton.

A Heated Exchange

On May 9, 1949 Congressman John Rankin, a Christian from Mississippi, addressed the House of Representatives as follows:

Mr. Speaker, last night Walter Winchell, that persistent little slime monger of the air, attacked the bill which I have introduced in the House to protect the American people from just such impositions as he and Drew Pearson have been perpetrating.

You remember they acted as tools of the Anti-Defamation League, a Communist outfit that has for its object the persecuting of white gentle Americans.

They went on the air and attacked General Patton right in the heat of the war when that great hero was leading our men to victory. By these attacks they disturbed the American people and the administration to such an extent that General Patton was called out, and the war was slowed down with a cost to us of the lives of 70,000 of the finest, bravest men who ever lived.

In any other country in the world they would both have been shot at sunrise.

Last night this little impostor, Winchell, attacked my bill, H. R. 4206, which I have introduced to protect the American people from just such slime mongering as he and Drew Pearson and others have been carrying on.

The time has come when the American people are going to demand that the Congress protect them from just such abuses.

If this measure is not perfect, the committee can amend it. But some such measure should pass now, so as to protect the American people against these unjust attacks.

To which Congressman Abraham Multer, a Jew from New York, replied on May 11, 1949, as follows:

Mr. Speaker, the Appendix of the

Record for Monday indicates that the gentleman from Mississippi referred in this language to one of the finest American organizations, one that is doing a tremendous job to advance democracy in this country.

His reference, which I quote, is "The Anti-Defamation League, a Communist outfit, that has for its object the persecuting of white gentle Americans."

The chairman of that organization is none other than the Hon. Meier Steinbrink, a former Republican leader of the county of Kings, and for many years past a most respected and respectable member of the New York State Supreme Court. He was twice nominated to that high office by both major political parties. Ten of your colleagues in this Congress are members, many of us having been affiliated with it during most of our adult lives.

The Anti-Defamation League is dedicated to the preservation and enrichment of America's democratic legacy. It believes that those gaps and shortcomings in our performance as a nation that prevent us from fully achieving the ideals of freedom which motivated the founding fathers must—and will—be overcome. The Anti-Defamation League seeks by education and the force of public opinion to promote better human relations among all Americans.

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patriotic service to the United States going back to pre-Civil War days.

Mr. Multer presented no evidence to disprove Mr. Rankin's charge regarding the Communistic character of the organization. His nearest approach was the statement that it favored the advancement of "democracy"—a term which, under the circumstances, needs to be defined. The Kremlin insists that Soviet Russia is a democracy!



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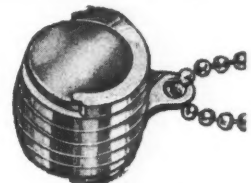
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